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PRIMITIVE BAPTIST
ASSOCIATION

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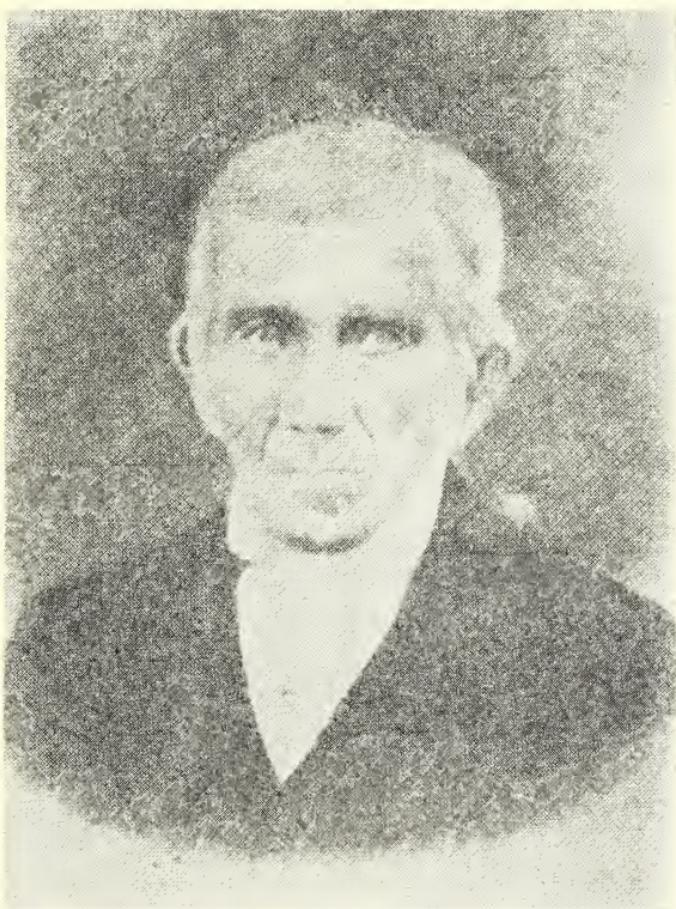
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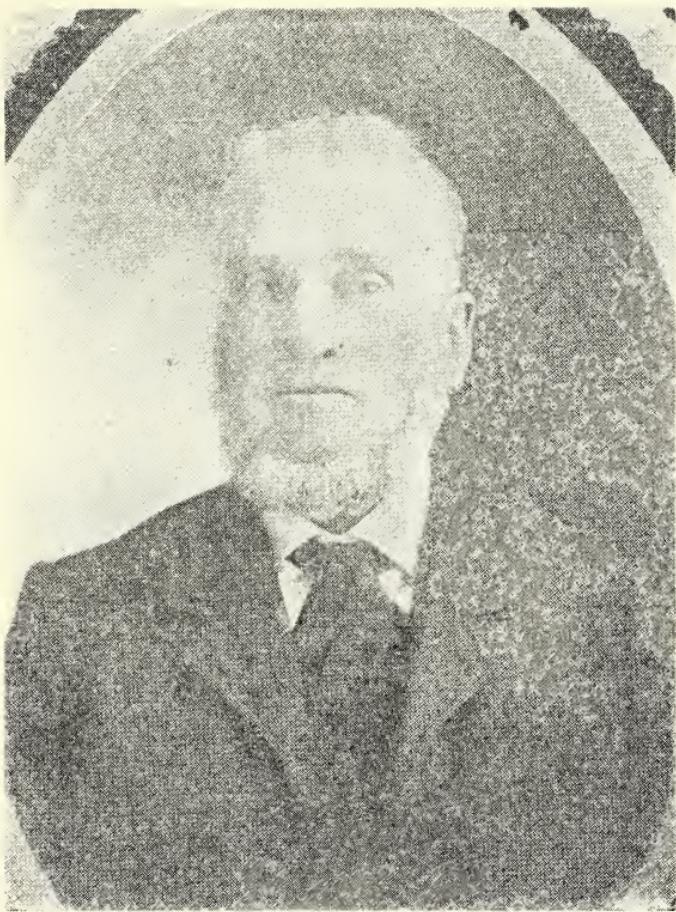
ELDER JESSE A. ASHBURN

(Author of this book.)

Pilot Mountain, North Carolina



**ELDER JOHN JONES, (Deceased) EARLY MODERATOR
OF FISHER'S RIVER ASSOCIATION**



**ELDER M. G. HARBOUR,
MODERATOR OF THE ASSOCIATION FOR TWENTY-
SEVEN YEARS, AND A MEMBER OF THE COMMITTEE
ON HISTORY**



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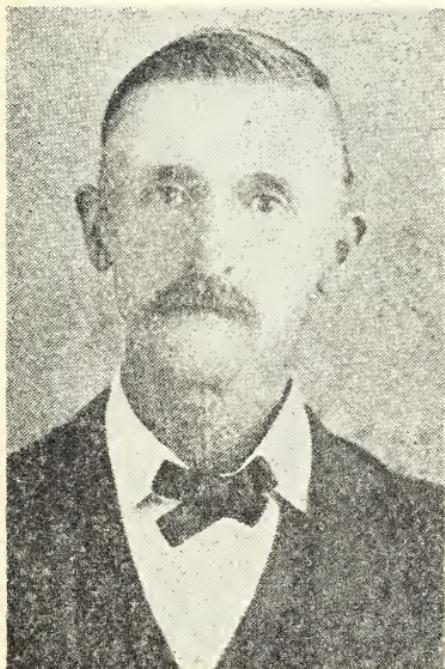
FOUR OF THE MEMBERS OF THE COMMITTEE ON HISTORY



ELDER A. M. DENNY
Present Moderator of the Association



ELDER C. B. DENNY
Pinnacle, North Carolina



ELDER W. H. ATKINSON
Ararat, North Carolina



ELDER JAMES D. DRAUGHN
White Plains, North Carolina

HISTORY
of the
FISHER'S RIVER
PRIMITIVE BAPTIST
ASSOCIATION

From its
Organization in 1832, to 1904
By
JESSE A. ASHBURN

REPRINTED WITH A SECOND VOLUME
From

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By

FRANCIS PRESTON STONE

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Our Motto :
Truth is that perfect word that
knows no deception.

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PREFACE

The object of this work is to preserve a knowledge of the faith, customs, manner of worship &c. of the fathers. The author, seeing the growing tendency of the age to reduce the Christian religion to a mere science or carnal knowledge of the Scriptures, on the one hand, and to leave off Christian duties and trust in the doctrine of "Stoicism" on the other, felt constrained to leave on record the faith and practice of the fathers, believing them to be of that faith and that practice taught in the Scriptures; and, while it is true that the work of the fathers is not held as faultless, yet their simple and faithful manner of living worship, their child-like faith, their self-sacrificing spirit and fervent devotions are worthy of emulation.

So, with this desire, this little book, imperfect and unattractive as it is, is sent forth to the reader, trusting in advance that the reader may be actuated by charity to overlook errors and weigh the intention.

THE AUTHOR.

THE ORGANIZATION

The Fisher's River Primitive Baptist Association was organized on Friday before the third Sunday in November, 1832, at Cody's Creek meetinghouse, about eight or ten miles southwest of Dobson, N. C.

The following churches, to wit: Deep Creek, Fisher's River, State Road, Round Peak, Cody's Creek, Ararat, and Swan Creek, all sent delegates to a convention, which had been previously called for the purpose of organizing a new association. These delegates, after assembling, organized by electing Elder Joshua Carter moderator, and Silas Jones clerk. They adopted the name Fisher's River Baptist Association, and elected a committee, to wit: Pleasant Cockerham, John Jones, Henry Steele, Erasmus Canter, and Robert Welbourn to frame a Constitution &c. The following Covenant, Articles of Faith, Constitution, and Rules of Decorum, with but little exception, were submitted and adopted.

COVENANT

We do now in the presence of Almighty God, and in the faith of the gospel, and by the help of divine grace, unreservedly and unitedly give up ourselves to God the Father, and his Son Jesus Christ, and to the Holy Ghost, to be for Him and no other; freely submitting ourselves to him, to be at his disposal for his glory, taking him as our true guide and only portion, promising by the help of divine grace to watch against sin, temptation, and corruption; and to hold a continual warfare with the same looking to Christ who is the author and finisher of our faith, and the only hope and surety of his people. Under his covenant of grace, we do now freely and joyfully give ourselves to one another by the will of God, freely covenanting and engaging to and with each other to bear

one another's burdens in the gospel, and so fulfill the law of Christ unto obedience, promising to watch over one another in love and to hold communion together in the ordinances of the gospel, submitting ourselves in this, which we trust is a part of his mystical body, according as we shall be directed by his Spirit in his word; and by the help of divine grace to still pray for more light from the Lord, believing that he will further and more gloriously open to us his word and the mysteries of his kingdom,—and to our Lord Jesus Christ, our only Saviour, to whom be glory forever and forever. Amen.

ARTICLES OF FAITH

Article I.—Of God and the Holy Trinity

We believe in one only true and living God, who rules all things after his own will; and that he, who created all things, is infinite in power, wisdom, knowledge and goodness; eternal, immortal, invisible and unchangeable; and that this God has revealed himself in his word under the character of Father, Son and Holy Ghost, and that these three are one; and that there are three that bear witness in earth: the water, the spirit and the blood, and that these three agree in one.

Article II.—Of The Holy Scriptures

We believe that the Holy Scriptures of the Old and New Testament are the written word of God, and are a sufficient rule of faith and practice; that they are given by inspiration of God, and are profitable for doctrine, for reproof, for correction, and for instruction in righteousness; and that they contain all things necessary to be known for the salvation of men and women.

Article III.—Of The Atonement

We believe that Christ died and made a complete atonement for all who ever did, does now, or ever will believe on his name; and that all who are finally saved were given to Christ in covenant of the Father before the world was, that they should show forth his praise.

Article IV.—Of Foreknowledge, Election and Predestination

We believe that [all] whom God did foreknow he did also predestinate to be conformed to the image of his Son; that God elected according to his foreknowledge, through sanctification of the Spirit unto obedience and sprinkling of the blood of Jesus Christ, all who are finally saved, to an inheritance incorruptible and undefiled, and that fadeth not away, reserved in heaven for all true saints; and that none come to Christ only those whom he loved with an everlasting love, and in due time calls to everlasting glory.

V. We believe in the doctrine of original sin.

VI. We believe in man's impotency to recover himself from the fallen state he is in by his own freewill and ability.

VII. We believe that sinners are justified in the sight of God only by the imputed righteousness of Christ.

VIII. We believe that God's elect will be called, converted, regenerated and sanctified by the Holy Spirit.

IX. We believe the saints shall persevere in grace and never finally fall away.

X. We believe that baptism and the Lord's supper are ordinances of Jesus Christ, and that true believers are the only proper subjects of the ordinances, and that the true mode of baptism is by immersion.

XI. We believe in the resurrection of the dead, and a general judgment.

XII. We believe the punishment of the wicked will be eternal, and the joys of the righteous everlasting.

XIII. We believe that no minister has the right to administer the ordinances only such as are regularly called and have come under the imposition of the hands of the presbytery.

CONSTITUTION

I. The association shall be composed of members chosen by the different churches in our union, and sent to represent them in the association, who shall be members best qualified for that purpose; and producing letters from their respective churches, certifying their appointment, shall be entitled to seats; but no church shall have more than three representatives in the association.

II. In the letters from the different churches shall be expressed their number in full fellowship, those baptized, received by letter, dismissed by letter, excommunicated and dead since the last association. These facts are to be expressed only in the letters to the fall association.

III. The members thus chosen and received shall have no power to lord it over God's heritage, nor shall they use any ecclesiastical power over the churches, nor shall they infringe on any of the internal rights of the churches in the union.

IV. The association, when convened, shall be governed and ruled by a regular and proper decorum.

V. The association shall have a moderator and clerk, and who shall be chosen by the suffrage of the members present.

VI. New churches may be admitted into this association, who shall petition by letter and messenger: and upon examination, if found orthodox and orderly, shall be received by the association, and manifested by the moderator giving the messengers the right hand of fel-

lowship.

VII. Every church in the union shall be entitled to representation in the association.

VIII. Every query presented, by any member in the association, shall be received and answered according to the Scriptures.

IX. Every motion made and seconded shall be considered by the association, except it be withdrawn by him who made it.

X. There shall be an association book kept, wherein the proceedings of the association shall be recorded, by the clerk appointed by the association.

XI. The minutes of the association shall be read and corrected, if need be, and signed by the moderator and clerk before the association rises.

XII. Amendments to this plan or form of government may be made at any time when the association may think proper.

XIII. We hold no fellowship with any secret order.

XIV. The association shall have power, (1) To provide for the general union of the churches; (2) To preserve inviolable a chain of communion among the churches. (3) To give the churches all necessary advice in matters of difficulty; (4) To inquire into the cause why the churches fail at any time to represent themselves in the association; (5) To appoint any members, by and with their consent, to transact any business it sees necessary; (6) To withdraw from any church in this union which shall violate the rules of this association, or deviate from the orthodox principles of religion; (7) To admit any of our distant brethren into the association, as assistants, who may be present at the time of its sitting, if it shall think necessary; (8) To adjourn themselves to any future time and place which they may think convenient to the churches in this union.

RULES OF DECORUM

1. The association shall be opened and closed with prayer.
2. The moderator and clerk shall be chosen by the suffrage of the members present.
3. Only one person shall speak at a time, who shall arise from his seat and address the moderator.
4. The person thus speaking shall not be interrupted in his speech by any, except the moderator, till he is done speaking.
5. He shall strictly adhere to the subject, and in no wise reflect on the person who spoke before, so as to make remarks on his slips, failings or imperfections; but shall fairly state the case and matter, as near as he can so as to convey his idea.
6. No person shall abruptly break off, or absent himself from the association, without leave obtained from it.
7. No person shall rise and speak more than three times to one subject, without liberty obtained from the association.
8. No member of the association shall have liberty of laughing during the sitting of the same, nor of whispering in time of a public speech.
9. No member of the association shall address another in any other appellation than that of brother.
10. The moderator shall not interrupt any member in his speech, nor prohibit him from speaking till he gives his light on the subject, except he breaks the rules of this decorum.
11. The names of the several members of the association shall be enrolled by the clerk, and called over as often as the association thinks proper.
12. The moderator shall be entitled to the same privilege of speech as other members, provided the chair be filled.
13. Any member who shall willfully and knowingly

break any of these rules shall be reproved by the association as it may think proper.

MISSION SYSTEM OPPOSED

While it is not our purpose to enter into a detailed account of the division among the Baptists in 1830—1835, yet we would say, “There was much opposition in this section to the system of Home and Foreign Missions, which was being practiced in Yadkin and the adjoining associations, to which the term “Missionary System” is applied. The churches were so much opposed to the “new system” that they refused, not only to send contributions for Missionary purposes, but also refused to sit in conference with, or to fellowship those who did.

The casual observer might infer from this that they were opposed to the spread of the gospel. This, however, is not true: for they favored the spread of the gospel as much—if personal sacrifices on the part of the ministry is any evidence—as any people on earth. But their objection was that, if a compensation in dollars and cents is offered, and he who goes is sure of such compensation, there is not only danger, but great danger of men, who are not only not called of God to preach, but designing men who know nothing of the grace of God, going out under the title of Missionaries, and preaching such doctrine as would burden his people. The system of High Schools or Colleges for the preparation of young men for the ministry was also objected to strongly, on the ground that many might take the advantage of such opportunities, not for the truth’s sake, but to benefit themselves.

Sunday Schools* as nurseries for the church were also

*B. F. Riley in his history of the Baptist, in the Southern states says, “The first Baptist Sunday School was held in Baltimore, in 1804; the second in Charleston, S. C., in 1816, and that the American S. S. Union was organized in 1824.

vigorously opposed. In opposing these “new institutions,” as they styled them, the ministry of this body, or association of believers rather, went to such extremities that the churches almost entirely left off helping their own pastors; and some of their members came to the belief that it was wrong to give to a preacher who was worth more than the giver, no matter what his sacrifices might be. Thus the ministers, few in number, and all poor men, had a hard struggle to serve their churches, obeying their heavenly calling to preach the word, and support their families, remembering the Scripture that says, “But if any provide not for his own, and especially for those of his own, house, he hath denied the faith, and is worse than an infidel.”—1 Tim. 5:8. Yet in their hearts and minds, if their words and works did not lie felt that their greatest duty was to honor the cause of the Master who called and sent them forth. The greatest theme of their preaching was the power of God in the salvation of sinners. They claimed that God was not dependent on any conditions, means, circumstances, or environments for the preaching of the word; that if his work demanded an educated man he could call one, as he did Saul (Paul) of Tarsus; or if it demanded ignorant and unlearned men he could call them, as in the case of Peter and John; that he was not dependent on Schools of learning to tame the hearts of sinful men and women, but that he writes his laws in the hearts of men of his own will and pleasure.

SUBSEQUENT MEETINGS

The association continued to meet at different places once each year until about the date 1848. See footnote on page 18.

In 1841, the church at Flower Gap sent delegates to the association, requesting to become a member of the body. The delegates were received and seated, and the

church admitted into the association. In 1844, the church at Fisher's Gap was received in like manner.

In 1835, the association began its first correspondence. This was with New River Association. Abbott's Creek and Mayo, both older bodies than Fisher's River, were applied to, and they opened up a correspondence with the little body, the exact date not known to the writer. In the meantime a newly constituted church by the name of Flat Shoal was admitted into the association. This church is located about four miles southwest of Danbury, Stokes Co., N. C., and now belongs to the Mayo Association.

On the 7th day of April, 1848 the little band of pilgrims, known as Fisher's River Primitive Baptist Association, met at Round Peak meetinghouse. The churches sending delegates to this association was as follows: Ararat two, Cody's Creek two, Deep Creek two, Fisher's River three, Fisher's Gap one, Flower Gap three, Franklin two, and State Road one, a total of sixteen delegates. They chose as a moderator Elder John Jones, of Ararat church, and James J. Speer, of Deep Creek church, as clerk. No corresponding or visiting brethren from sister associations reported, and very little business was transacted. They adjourned after a two days session, to meet October 13, 1848*

On the 13th day of October, delegates from eleven churches met according to adjournment. Some new churches were received into their body. And several brethren from other associations or corresponding meetings reported and were seated in fellowship. They were: From New River, Elders Wm. Lawson, A. Ashworth and Samuel J. Lackey; From Abbott's Creek, Samuel Craven,

*The old records prior to 1848, are in such condition we could not get the place of meeting; and much other information, for the same reason, cannot be had.

From Mayo, Robert W. Hill. These Elders, seated with the brethren whose names appear in the following statistical table, composed a strong body of Christians for this early date in this mountain region.

STATISTICAL TABLE

NAME OF CHURCHES	NAMES OF DELEGATES	No. of Members	
		No. of	Members
Ararat	John Jones and Erasmus Canter -----	33	
Cody's Creek	Nathan Alberty and A. Bledsoe -----	30	
Deep Creek	Abraham Lakey and James J. Speer -----	15	
Flower Gap	Wm. Surrott and Hugh Jones -----	29	
Fisher's River	John Leefman, W. Staton and D. Hodges -----	20	
Flat Shoal	L. H. Southern, J. M. Lawson and J. W. Hicks -----	23	
Fisher's Gap	Elijah Ramsey, and J. Wilson -----	11	
Round Peak	David Lowe and Wm. Norman -----	20	
State Road	B. C. Phillips and Isaae Dickson -----	25	

There were at this time 206 members in Fisher's River Association, represented by 20 of their number, and corresponding with Mayo, Abbott's Creek, and New River associations, through their able ministers, it seemed that they were competent of giving advice and answering questions (this was all they claimed to have power to do) for the churches. At the request of the church at Deep Creek a presbytery was sent there to examine the qualifications of James J. Speer for the ministry. And to Flower Gap a presbytery was sent to examine the qualifications of Hugh Jones for the ministry. Correspondents were appointed to Mayo, New River and Abbott's Creek associations. It will be remembered that there had been a rent in the churches in regard to the "mission system," a few years prior to this time; and some who had joined the Missionaries, as they were called, desired to be numbered with the "Old Baptists," and a question was raised as to the manner of receiving them. The association advised that the only proper mode was by experience and baptism. The association then adjourned to meet at Cody's Creek on Friday before the first Sunday in April, 1848.

The association met at Cody's Creek, April 6, 1849. Nine churches were represented by letters and delegates. Elder John Jones was chosen to preside over the body, and Henry Steele as clerk. Very little business was done. The presbytery appointed to Deep Creek reported the ordination of James J. Speer as an Elder in that body. The presbytery appointed to Flower Gap reported that Hugh Jones was ordained an Elder in that body. A presbytery was appointed, at the request of the church at Cody's Creek, to examine the call and qualifications of Nathan Alberty, and ordain him to the ministry, if found orthodox. The association then adjourned to meet with the same church on Friday before the third Sunday in Oc-

tober, 1849.

On Oct., 19, 1849, letters were received from twelve churches, and delegates from nine. Also correspondents from two associations, to wit: William Lawson and Samuel J. Lackey from Mayo, and David Conner from New River. Elder John Jones was again chosen to preside, and Henry Steele to serve as clerk. Elder Ashley Swain being present, from Abbott's Creek, was invited and seated in council. Some items of interest claimed attention this session. One was a presbytery reported the ordination of James Gallien as deacon in the church at Round Peak; another was the report of presbytery, to wit: Elders J. J. Speer and John Jones reported the ordination of Nathan Alberty as Elder in the church at Cody's creek; also the ordination of William Davis as deacon in the church at Stuart's Creek; and Abram Lakey at Deep Creek, in Yadkin county. The ordination of an Elder and three deacons seemed to show that some life existed in the bounds of the association at that time.

1850

On the 12th of April, nine churches were represented by delegates meeting with the church at Fisher's River, four miles southeast of Dobson, N. C. The churches represented were Ararat, Cody's Creek, State Road, Fisher's River, Deep Creek, Flower Gap, Franklin, Stuart's Creek and Round Peak. Very little business was transacted at this time, except to appoint a committee to visit the churches that failed to send delegates to the association. Elder John Jones was again chosen moderator, and Henry Steele, clerk.

On the 18th day of October, 1850, the association convened with the church at Flat Shoal, Stokes Co., N. C., and was composed of delegates representing nine churches, and brethren from corresponding associations, as fol-

lows: Elder R. W. Hill from Mayo. Elders Daniel Conner and S. J. Lackey from New River, and Brethren Samuel Craven and Eleaner Swain from Abbott's Creek. Elder John Jones was made moderator, and Henry Steele Clerk.

A query was presented to this association, to wit: Would it be according to gospel order for the Primitive Baptists to fellowship any member among them who joins the Free Masons, Odd Fellows, or Sons of Temperance? Answer. We have no fellowship with any member who joins those institutions.

The committee appointed to visit Mitchell's River church reported her in a feeble condition, with the request that the ministers visit her. This, with the ordinary routine of work, constituted the business of this session.

1851

On Coe's Creek, at Hutchin's School-house, in Surry (now Yadkin) Co., N. C., the association met with Deep Creek church, April 11, 1851.

Delegates from eight churches were present, to wit: Flat Shoal, Stuart's Creek Deep Creek, Fisher's River, Flower Gap, Cody's Creek, Ararat and State Road. No corresponding brethren were present and no business transacted, except to meet and adjourn to meet with the church at Franklin, on Friday before the 3rd Sunday in October, 1851.

On the 11th day of October, 1851, delegates of eleven churches met at Franklin meetinghouse, seven miles from Dobson, Surry Co., N. C.

The statistics from the different churches were sent in, showing that the churches were slowly increasing in numbers. A full count showed a total of 234 members. There were at this time six elders in the associational district, to wit: John Jones, Hugh Jones, Erasmus Canter,

Nathan Alberty, Elijah Ramey and J. J. Speer. Elders A. Swain and A. Peacock, of Abbott's Creek; Elder R. W. Hill, of Mayo; Elder William Lawson, J. C. Hubbard, S. J. Lackey and Daniel Conner, all of New River district, reported as correspondents, and were seated in council with the delegates.

After the usual choosing of committees and ministers for Saturday and Sunday, they adjourned to meet next day.

Saturday morning a presbytery composed of Elders John Jones and J. J. Speer reported the ordination of John Hall to the office of deacon at Deep Creek church.

There were some reports current that the church at State Road was holding members in disorder; and so the association appointed a committee of seven to investigate the reports.

Elder John Jones served as moderator, and James J. Speer, Clerk.

1852

The association next met with the church at Swan Creek, in Yadkin Co., N. C., on the 9th day of April, 1852. Only five churches were represented, and no visiting elders were present. No business was done; and, with the same moderator and clerk, they adjourned.

1853

On April 8th, messengers from eight churches, with Elders Austin J. Cassell, of New River Association, and Samuel Arrington, of Mayo Association, composed this association. Elder John Jones was again made moderator, and L. H. Southern Clerk. Elders Cassell and Arrington served with Elder N. Alberty and the moderator as a Committee of Arrangements. The churches being in peace with each other, and nothing of importance claiming attention, the time was devoted to preaching. Eld-

ers A. J. Cassell, S. Arrington and John Jones occupied the pulpit on Sunday.

1854

On Friday before the second Sunday in April, 1854, the following churches sent delegates to the association, held with the church at Round Peak, Surry Co., N. C., to wit: Cody's Creek, Round Peak, Deep Creek, Franklin, Stuart's Creek, Ararat, Fisher's Gap, Flower Gap and Fisher's River. There were no visitors nor correspondents from other associations. The committee appointed to State Road church reported them in peace. The association agreed to meet only once a year for awhile. Thus the work of the association ended, with John Jones Moderator, and S. L. Fulk, Clerk.

The Spring term of the association having been abolished, the association met on Friday before the third Sunday in October, in the same year, at Stuart's Creek meetinghouse, about two miles from the "Old Hollow," now Mt. Airy, N. C. The correspondents present were: Elders G. W. McNeily, R. W. Hill and Samuel Arrington, from Mayo: Elders A. J. Cassell, Daniel Conner, James Thompson and S. J. Lackey from New River; Elder A. Peacock and brother S. Craven, from Abbott's Creek. Correspondents were appointed as follows: To Mayo, Elders, J. Jones, H. Jones and H. Steele, with several private brethren; To New River, Elders J. Jones, H. Jones and H. Steele; To Abbott's Creek, Elders H. Steele, N. Alberty and J. Jones. The association also passed a resolution to open up a correspondence with the Apostolic Baptist, at Montville, Conn. This was done at the request of one brother Gay. Also, we notice the agreement of the association that a Circular Letter be prepared, and that E. Canter prepare the same.

Ararat church-house, about four miles northwest of Pilot Mountain, was the scene of the next meeting of the association, and which occurred the 19th day of October, 1855. The churches, at Flower Gap, Franklin, Flat Shoal, Fisher's River, Stuart's Creek, Deep Creek, Ararat, Round Peak and Cody's Creek, sent delegates, and State Road sent a letter; but Swan Creek and Fisher's Gap failed to represent themselves in the association. Correspondents were received from Mayo, New River, and Abbott's Creek. Elders Geo. W. McNeily, Robert W. Hill, James Hill and Samuel J. Arrington from Mayo, Elders A. J. Cassell, S. J. Lackey and Clainbourn Plasters, from New River; and A. Peacock, from Abbott's Creek, with several lay members composed the corresponding delegations. Elders John Jones was appointed moderator, and Samuel L. Fulk clerk. At the request of the church at Flat Shoal, Elders John Jones, Hugh Jones, E. Canter and N. Alberty were appointed as a prebytery to attend said church and ordain a deacon; also, by request of the church at Flower Gap, the same elders were appointed for a like purpose. S. L. Fulk was appointed to prepare a Circular Letter. Three hundred minutes were ordered to be printed, and \$8.66½ were sent in by the churches to pay for the same. It should be noted here, that, at each of these associations, about three sermons were preached each day. The preachers were chosen by the suffrage of the delegates, and all the officers of the association, even the committees, were chosen in like manner. It should also be noted that all the preaching was both impromptu and extemporaneous, as none of the preachers ever prepare or study sermons, a feature very characteristic of these preachers.

1856

According to previous arrangements, the delegates from ten churches met on the first day of August, 1856, at Cody's Creek meetinghouse, Surry Co., N. C., as follows: From Ararat, Elders J. Jones and E. Canter, also, brethren E. Denny and R. R. Jones; Fisher's River, D. Hodges; Cody's Creek, Elder N. Alberty, M. Nichelson and James Snow, Fisher's Gap, Elder Elijah Ramey; Franklin, S. L. Fulk and F. B. Riggan; Deep Creek, A. B. Lakey; Stuart's Creek, R. D. R. Moss; Round Peak, James Gallyean; State Road, Jesse McKaughan; Flower Gap, Elder Hugh Jones. Flat Shoal and Swan Creek failed to send either letters or delegates. Correspondents were received as follows: From New River, Elders D. Conner, C. Plaster and W. Moran. This was the only association that sent correspondents. Elders J. Jones was again chosen to preside, and S. L. Fulk to record the deliberations. Preachers were selected for the stand and committees chosen, etc. The presbyteries appointed to Flat Shoal and Flower Gap failed to attend, and were reappointed. Correspondents were appointed to sister associations, to wit: New River, Abbott's Creek and Mayo. As nothing had been heard from the Apostolic Baptists in Conn., no further effort was made to correspond with them. The Circular Letter, as written by S. L. Fulk, was ordered to be attached to the minutes; and three hundred copies of the minutes were ordered to be printed. The work of the body being completed, the association adjourned to meet with the church at Fisher's River meetinghouse, about four miles northeast of Dobson, which they did on Friday before the fourth Sunday in September, 1857.

1857

Delegates were present from only nine churches. Franklin, Fisher's Gap and Swan Creek were not rep-

resented. Elders R. W. Hill and Levi I. Bodenheimer, from Mayo, and Elders A. J. Cassell and Daniel Conner, from New River, were seated as correspondents.

Elder John Jones was again chosen to preside, and S. L. Fulk clerk.

The presbytery had again failed to attend the request of the church at Flat Shoal, also at Flower Gap, and were a second time reappointed. Preachers were chosen for the ensuing days as follows: Elders D. Conner, J. Jones and E. Canter, for Saturday; and Elders A. J. Cassell, Levi I. Bodenheimer and R. W. Hill, for Sunday. Elders Nathan Alberty and J. McKaughan were appointed to visit the church at Swan Creek and report the reason of her failure to attend or represent herself in the association. \$9.27½ was contributed to pay for printing, and three hundred copies of the minutes were ordered to be printed. Thus closing the business of the association, they adjourned to meet with the church at Flat Shoal, in the Co. of Stokes, about five miles southwest of Danbury, which they did on the 24th day of September, 1858.

1858

Delegates representing eleven churches were present and seated in council, as follows: Stuart's Creek, R. D. R. Moss and W. L. Minter; Fisher's River, D. Hodges; Cody's Creek, Nathan Alberty and Moses Pilson; Flat Shoal, J. Hicks and James George; Round Peak, James Galyean; State Road, Jesse McKaughan; Deep Creek, John Tate and A. B. Lakey; Ararat, Elder John Jones, Edmond Denny and W. F. Trogdon; Flower Gap, Elder Hugh Jones; Franklin, A. Dicken and C. Gentry; Tom's Creek, J. A. Flippin and C. Farris. Fisher's Gap and Swan Creek each failed to send either letter or delegates. Correspondents were received and seated as follows: from Mayo, Elder R. W. Hill; From Abbott's Creek, Duke

Price, Samuel Craven and Geo. Beck; From Smith's River, Elders S. J. Lackey and A. J. Cassell. Elders Cassell and Lackey formerly belonged to New River; but in the fall of 1857, or the Spring of 1858—we have failed to get the exact date—Smith's River was formed or organized, and some of the churches and elders which had been in the New River District became members of the Smith's River District. The first business, after seating all the correspondents, was the reception of a newly constituted church (Tom's Creek) that had sent a petition and delegates. The delegates were seated, the moderator giving them the right hand of fellowship.

Elder John Jones was again chosen moderator, and Moses Pilson clerk. Elders A. J. Cassell, S. J. Lackey and Nathan Alberty were made a committee to act with the moderator and clerk, in arranging business for the association. After choosing Elders Hugh Jones, Nathan Alberty and Giles Martin, to preach on Saturday; and Elders R. W. Hill, A. J. Cassell and S. J. Lackey to preach on Sunday, the association adjourned to meet on Saturday.

The custom of the association was to meet and organize on Friday. Then select preachers to preach during the meeting, and so forth. But all the business was done on Saturday. We had not noted this before, nor will we in the future. Each session will be considered under one general rule or custom.

The next business of the association was to call the roll of messengers and correspondents. This, also is a rule which we had not heretofore mentioned, and will, perhaps, mention it no more, as it was always done at each session. They also read the Rules of Decorum, a copy of which appears on page 17 of this little volume. Another custom we had not mentioned, and, perhaps, will not again mention, was: The brethren, ap-

pointed as correspondents to visit sister associations, were called upon to make a report of their visits. This was done at this meeting, and at all other meetings of the association. The presbyteries, which had been appointed so often, reported that they had attended the church at Flower Gap and had ordained F. M. McCraw to the office of deacon; but that they had failed to attend at Flat Shoal. This request seems to have been withdrawn, as no reappointment was made. The committee to Swan Creek reported that said church was without a pastor, but wished to remain a member of the association. The Circular Letter was ordered to be printed, and Elder Nathan Alberty was ordered to prepare the next. Correspondents were appointed to Mayo, Smith's River and Abbott's Creek. Three hundred copies of minutes were ordered printed, and \$11.20 contributed to pay for same. After agreeing to meet with the church at Deep Creek, in Yadkin Co., the association adjourned.

1859

On the 223rd day of September, 1859, delegates representing their different churches met with the church at Deep Creek, in Yadkin Co., N. C. The church at Franklin, Round Peak, Fisher's Gap and Swan Creek, sent no delegates. The association seated correspondents as follows: From Mayo, Elders R. W. Hill and Levi I. Bodenheimer; from Smith's River, Elder S. J. Lackey, with minutes; from Abbott's Creek, Samuel Craven; and, also, received a file of minutes from both Kehukee and Little River Associations, and seated Elder Wm. Burns, from Country Line Association.

Elder John Jones was again chosen moderator, and Moses Pilson was made clerk. After reading, as usual, the Rules of Decorum, calling the roll, etc., a presbytery of Elders was appointed to attend and fill the request

from each of four churches, to wit: Stuart's Creek, Cody's Creek, Tom's Creek and State Road. Then, after appointing correspondents to Abbott's Creek, Mayo and Smith's River, and ordering the clerk to have 350 copies of minutes printed, they adjourned to meet with the church at Tom's Creek, in Surry Co., N. C., ten miles north of Pilot Mountain.

1860

Delegates, with letters, reepresenting twelve churches (Swan Creek not represented) met with the church above mentioned, on September 21, 1860, and seated as correspondents Elders R. W. Hill and S. Arrington, from Mayo; Elders Joshua Adams, S. J. Lackey, A. J. Cassell and C. Plaster, from Smith's River; and Elder Wm. Lawson from New River. The same moderator and clerk were chosen. The presbyteries reported the ordination of Charles Farris, as deacon at Tom's Creek; Moses Pilson, as deacon at Cody's Creek; and that brother McKaughan having died, they did not attend the church at State Road. They were reappointed to Stuart's Creek.

For some years before this time, we have been unable to ascertain the exact number of members; but, at this date, there were about 235 members.

After the usual appointing of correspondents, etc., the association agreeing to meet with the church at Franklin adjourned.

1861

At the place where the church at Franklin usually worshipped, delegates representing twelve churches met on the 20th day of Sept., 1861. Swan Creek again failed to send either letter or delegates. They seated corre-

spondents from Smith's River and Abbott's Creek, and received a file of minutes from Mayo. Elders John Jones and Moses Pilson were made moderator and clerk.

The only important business was responding to the request of the church at Franklin, by appointing a presbytery of Elders to visit said church, examine, and if found orthodox, set apart or ordain T. J. Lawson to the work of the ministry. And after the usual appointing of correspondents to Abbott's Creek, Mayo, Smith's River and New River, the association adjourned to meet with the church at Swan Creek meetinghouse, in Yadkin Co., N. C.

1862

The association met as preappointed, on the 26th day of September, 1862. Only seven churches were represented. Six failing to send delegates.

The presbytery appointed to Franklin had failed to attend, and was reappointed.

The next session of the association was held with the church at State Road, near the Virginia and North Carolina line.

1863-4

This association convened on the 25th day of September, 1863, and was composed of only a few delegates and ministers. This was the second year of the Civil War. However, the presbytery appointed to Franklin reported that they attended and ordained T. J. Lawson as an elder in said body. Another presbytery was appointed by the request of the same church for the purpose of ordaining a deacon in said church.

With the same moderator, but with Drewry Hodge as clerk, they adjourned to meet with the church at Flower Gap in Carroll Co., Va.

They met at Flower Gap, sometime in September, 1864, but this meeting was also small on account of the Civil War which was yet raging.

1865

On the 22nd day of September, 1865, and—peace having been made between the Union and Confederate States—delegates representing twelve churches assembled with the church at Fisher's Gap. Elder John Jones was moderator, and M. Pilson was clerk. The ordination of Calvin Gentry, at Franklin, and Isaac Edwards, at Flower Gap, to the office of deacon in their respective bodies was reported. Correspondents to the association—New River, Smith's River, Mayo and Abbott's Creek were appointed; and then they adjourned to meet with the church at Round Peak, Surry Co., N. C.

1866

The association met according to adjournment, Sept. 21, 1866. Twelve churches sent delegates. Thirty-one members had been added, eighteen of which were at Tom's Creek. Correspondents from New River and Smith's River associations were seated. No others reported. Very little business was done, except to appoint a presbytery to attend a request of the church at Tom's Creek. Elder J. Jones again moderator, and M. Pilson clerk.

1867

On the 27th day of October, 1867, the association met at Stuart's Creek, near Mt. Airy, Surry, Co., N. C.

Only eleven churches now constituted the association. Swan Creek, in Yadkin Co., N. C., had dissolved; and as is supposed, the members were added to the church at Deep Creek, in the same county. The exact date

of the dissolution is not known to us.

There had been a great revival at Tom's Creek, 67 members having been added to the church the past year making 85 new members within the past two years.

Another change might have been noted sooner. It was this: The church at Flat Shoal was annexed to Mayo Association, about the date of 1863. At this association was a large delegation of corresponding brethren. Smith's River, New River and Mayo associations each sending good delegations. We here note some of the elders. A. J. Cassell, C. Plaster, William Moran, A. Moran, R. W. Hill, T. S. Ring and J. M. Blanceett. There was but little business to engage the body, except to appoint a presbytery to attend the request of the church at Ararat; and to reappoint a presbytery to Tom's Creek, the former appointees having failed to attend. These presbyteries were requested for the ordination of deacons.

1868

The association convened with the church at Ararat meetinghouse, about one mile southwest of the Douglas ford across the Ararat River. The meeting occurred on the 10th day of April, 1868. It was previously agreed to hold two sessions each year, one in April, and the other in October. At this meeting ten churches were represented. The correspondents, few in number, reported and were seated. The presbytery, which had been called by the church at Tom's Creek, met two miles east of Pilot Mountain, and organized a church (of members mostly from Tom's Creek), and ordained James George and P. W. Lawrence to the office of deacon. The new body assumed the name of the church at Volunteer. Thus we have the first line of the history of said church.

The new church at Volunteer was blessed with the next meeting of the association, which occurred on the 23rd day of October, 1868. The dozen churches, now composing the association, contained 350 members. Tom's Creek had given to Volunteer 30 members, and had thirteen additions within the last year, making 98 additions to Tom's Creek in two and one-half years. At this meeting a large number of correspondents were received from the sister associations with which this association was in correspondence. All was peace and love. The brotherhood of those days can and will recall the pleasant associations at this meeting.

The ordination of F. R. Stone and Edmund Denny to the office of deacon, at Ararat, was reported. Also, a presbytery was called and appointed to the church at Tom's Creek.

With Elders J. Jones and Moses Pilson yet serving as moderator and clerk, the association adjourned to meet with the church at Cody's Creek, which they did April 9th, 1869.

1869

The twelve churches, now composing the body, were joined by the church at Rock Spring, sending delegates and a petition for reception. No correspondents were present. The ordination of Henderson Cain to the office of elder, and Peterson Slate to the office of deacon, was reported from Tom's Creek. And a presbytery was appointed to attend at Flower Gap. The moderator was John Jones, and the clerk was Moses Pilson.

On the 22nd day of October, in the same year, the association assembled with the church at Fisher's River meetinghouse. Twelve churches were represented. Rock

Spring sent no delegates or letter. A large number of corresponding brethren were present. The ordination of William B. Gates to the office of elder at Flower Gap church was reported; and a presbytery of Elders was appointed to fill a request from each of the following churches, to wit: Ararat, Tom's Creek and Cody's Creek. After appointing correspondents to Mayo, New River, Smith's River and Abbott's Creek Associations, they adjourned to meet with the church at Deep Creek, two miles north of Eastbend, Yadkin Co., N. C.

1870

At this meeting, which occurred on the 8th day of April, 1870, twelve churches were represented, but Rock Spring was again absent.

The presbytery appointed to Ararat reported the ordination of Moses G. Harbour, Archilles M. Denny, and Gabriel Denny to the office of elder. Also the ordination of Joseph E. Atkinson, as elder at Tom's Creek. The ordination of Henry J. Wood, as deacon at Cody's Creek, was likewise reported.

We also note here the beginning of a trouble. About the close of the Civil War some members of the church had joined a secret order called "Red Strings," a party of which the writer knows nothing, it being "secret." Some of the members protested against it. The matter had been before the association at a previous session, and the association as a body declared, "We hold no fellowship with any secret organization," and advised the churches composing the body to deal with members belonging to secret orders as transgressors; and at this meeting a request was made that the churches report whether any persons belonging to such orders were held in fellowship. The next meeting was to be with the

church at Tom's Creek, and to commence on the 21st day of October, 1870; Moses Pilson was still acting as secretary, and Elder John Jones as moderator.

We also note quite an ingathering of members at Flower Gap, just previous to the last assembling of this body.

On the 21st day of October, 1870, delegates representing twelve churches met with corresponding brethren from Mayo, New River and Smith's River Associations at Tom's Creek church-house. An increase in the number of members in nearly all the churches was reported; and although the increase in each church was small; yet it amounted in all to 33 members. All appeared in peace, but with Rock Spring still unheard from.

The matter of "Secret Orders" had caused very little trouble up to this time. However, there were three churches that had made no report on the matter.

1871

The next meeting of the body was with the church at Franklin, April 7, 1871, when delegates from twelve churches met with correspondents from New River and Mayo Associations. The ordination of Harden Hanes, as deacon in the church at State Road, was reported. The matter of "Secret Orders" had been adjusted satisfactorily and all the church manifested a healthy condition, except Rock Spring which as yet had not been heard from.

The fall term of the association was held at State Road, and convened Oct. 20, 1871. A few delegates from all the churches, except Rock Spring was present. Smith's River was the only association that sent correspondents. An addition of 48 members during the past

year was reported from all the churches, Deep Creek and Flower Gap reporting 13 and 14 respectively. Eleven members had died during the previous year. And the membership, though only 445 in number, was active in their deevotions, and in sending corresponding brethren to the four associations nearest them, as often as convenient. And at this session they agreed to take up correspondence with Kehukee and Little River Associations by minutes. These associations being in the eastern part of North Carolina, the brethren did not wish to make the distance in person, so they exchanged minutes with them. Elder John Jones was still serving as moderator, and Moses Pilson as clerk.

1872

The spring session was held with the church at Flower Gap, April 12, 1872. The ordination of B. F. Wood and Wm. T. Lewis to the office of deacon at Fisher's River, and H. Herring and S. Gill to the same office, in the church at Stuart's Creek, was reported.

The resolution passed in 1869, regarding "Secret Orders," was made a part of the Constitution, and read: "We hold no fellowship with "Secret Orders."

After the usual appointing of correspondents, the association adjourned.

A full delegation representing all the churches (thirteen in number) assembled with the church at Fisher's Gap, on the 25th day of October, 1872. A small increase of members was reported. Correspondents from Mayo, New River and Smith's River were received. No business of interest called the attention of the body, and a general condition of love and peace was manifested.

1873

The next session was held with the church at Round Peak. All the churches were again represented. In the absence of Elder John Jones, Elder Hugh Jones was chosen to preside. Smith's River and New River Associations corresponded by delegates. The ordination of Jacob Lowe and Bennett Galean to the office of deacon, in the church at Fisher's Gap, was reported. A presbytery was appointed to attend at White Oak Spring, near Brown's Factory, and constitute a new church there, if found expedient.

The association met at the place where the new body had been constituted, and received the new church by the name of White Oak Spring. All the other churches, except Tom's Creek, sent delegates. New River, Mayo and Abbott's Creek associations were represented by corresponding delegates. The association appointed correspondents to New River, Smith's River, Abbott's Creek and Mayo Associations; and sent minutes to Kehukee and Little River Associations.

1874

The next session was held with the church at Stuart's Creek. All the churches except Deep Creek sent delegates. Also a newly constituted church, located on top of the Blue Ridge, in Virginia, one and one-half miles east of Fancy Gap, and called by the name of Elk Spur, was received and their delegates seated as a part of the body. Correspondents from Mayo and New River Associations were seated in fellowship. The ordination of James D. Draughn, as elder at Stuart's Creek church was reported.

The next session, held with the church at Ararat, on the 23rd day of October, 1874, was the meeting of delegates representing all the churches, 15 in number, and cor-

responding delegates from all four of the bodies with which correspondence had been carried on. Elders John Jones and Moses Pilson were again chosen moderator and clerk. A steady, but small increase in members was reported by the churches. A membership numbering just 500 was given in the statistics. The ordination of H. Hawks, to the office of deacon in the church at Flower Gap was reported. Correspondents were sent to the four corresponding associations, and minutes to Kehukee and Little River.

The following is a list of the ministers in the association: John Jones, Hugh Jones, Isaac Edwards, Nathan Alberty, T. J. Lawson, Henderson Cain, Alexander Moran, John Moran, Joseph E. Atkinson, Wm. B. Gates, Robert Welbourn, M. G. Harbour, A. M. Denny, G. Denny and James D. Draughn.

1875

The next session was held at White Oak Spring, April 23, 1875. All the churches sent a full delegation. The ordination of Cornelius York and Enox York to the office of deacon, in the church at Rock Spring, was reported. The churches, all in peace, were requested to fast and hold prayer on the 4th day of the following July, it being Sunday; and sister associations were requested to unite in the same.

Elk Spur was the scene of the next meeting, which occurred on the 22nd day of October, 1875. All the churches, except State Road and Stuart's Creek, sent delegates. A large correspondence was present; also, minutes were received from Kehukee and Little River associations. Very few additions to the churches were reported; but the churches were in peace. Very little business was done, except the usual routine of appointing correspondents, etc.

1876

The next session was held on the 21st day of April, 1876. All the churches sending delegates, except State Road. Correspondents from New River, Smith's River, Mayo and Abbott's Creek were present and participated in the services.

Much grief was caused at this meeting by the announcement of the death of the much beloved Elder John Jones, under whose watchcare the association had experienced much success, peace, joy and love.

Elder Hugh Jones was selected to take the place of Elder John Jones as moderator. Moses Pilson was still clerk.

The ordination of A. C. Woodruff to the office of elder in the church at Franklin was reported.

The next meeting was with the church at Cody's Creek, on the 20th day of October, 1876. Round Peak was the only church failing to send delegates. Quite a large delegation was present. There was also a large number of correspondents present, and minutes from Kehukee and Little River were received.

The ordination of William Golding to the office of deacon in the church at Fisher's Gap was reported.

1877

Delegates representing each of the fifteen churches composing the association met with the church at Fisher's River, on the 20th day of April, 1877. Only a few corresponding brethren were present.

Elder M. G. Harbour was chosen moderator, and Elder A. M. Denny, clerk.

Previous to this time, an effort had been made to

bring about a union between Fisher's River and the Mountain Associations; but had, as yet, been a failure. At this session this body appointed a delegation to confer with the Mountain Association and settle all impending difficulties. The committee was composed of Elders H. Cain, G. Denny, A. Moran, T. J. Lawson, M. G. Harbour, H. Jones, N. Alberty, A. C. Woodruff and J. E. Atkinson, with lay members, F. M. McCraw, C. B. Denny, Wm. Golding, H. C. Booker and C. Blackburn. Until this time the association had known but little trouble. The membership now numbered more than five hundred. The churches were all in peace. Love seemed to be the theme of each member. But this is what is often called a lull before a storm. And following this decade of prosperity was a decade of adversity in which the strong were made to weep, and the wise were made to wander.

The next ten years will be treated as a whole, and the results will be given without entering into detail.

The above committee was to meet with a committee from the Mountain and the New River Associations on Thursday, April 24th, 1878, at Tom's Creek meetinghouse. The purpose of the meeting, as before mentioned, was to affect a correspondence between the Mountain and Fisher's River Associations.

TEN YEARS OF TROUBLE

1877—1887

We are now entering what may be well termed "Ten years of trouble." On the 26th day of October, 1877, the association, with a full representation, being in conference at Deep Creek church, in Yadkin Co., N. C., had learned that their effort, through their committee, to adjust the matter of correspondence with the Mountain Association was a failure. It will be noted that the Mountain and New River Associations were in full correspondence with each other, and had been more or less ever since 1813; (See Hassell's Church History, page 922) and that Fisher's River and New River had been in direct correspondence ever since 1835, or from about the time that Fisher's River was organized. This being the case, there was the greater inducement for the correspondence between the Mountain and Fisher's River Associations. There seemed to be no insincerity in the matter on the part of anyone.

At the meeting of the association at its regular spring term, at Tom's Creek, on the 25th day of April, 1878, the ordination of J. M. Jones and T. R. Hall to the office of deacon in Deep Creek church; also the ordination of Abner Gardner to the office of elder in the church at Elk Spur, and Calvin Blackburn to the office of elder, in the church at Flower Gap, was reported.

The report of the committee, appointed to meet Thursday 24th, disclosed the fact that no correspondence had been agreed upon. Two of the churches of Fisher's River, to wit: Fisher's Gap and Franklin were holding communion with members of the Mountain Association; and as they persisted in so doing, and the association considering it disorder, both churches were dropped from

the fellowship of the body. New River was also notified that the correspondence with her would end, unless she dropped the Mountain. This New River refused to do. So, at the following session, which convened at Flower Gap, October 25th, 1878, the association passed the following resolution:

“Although we acknowledge the New River Association to be a Christian body, yet, in consequence of her being in correspondence with the Mountain Association, which we believe to be an unorthodox body, not strictly adhering to the faith and practice of the Primitive Baptists, indulging in protracted meetings and other unlawful defects, not approved by us, we drop correspondence for the time present.”

The association also advised the remaining churches to deal with such members as might correspond in a conflicting manner. The reader, who may be blest to know anything of the love existing among God’s people, will agree with the writer that these were perilous times. Here was an aged body of orthodox Christians debarred from the fellowship or communion with another body, who themselves own them as such. Yet nothing wrong was intended.

Another great trouble arose from this breaking of correspondence. Some members of a church would believe the Mountain District, or Association to be orthodox, while others of the same church, perhaps, would take the opposite view of the matter; and even churches, themselves, became so involved in the controversy, that members of one church would leave their home church and join another in a different association, hoping, by doing so, to set themselves in order. We remember one instance

—and there may have been others—where the parties thus changing their membership were re-baptized. That State Road church had chosen a moderator or pastor from the Mountain Association was reported to the Association in conference at Round Peak, April 25, 1879. Accordingly fellowship was withdrawn from her for the present. Stuart's Creek church was also called in question as to her loyalty to the association, she having chosen a moderator from the New River District. At the next session of the association, which was with the church at Ararat, October 24, 1879, Rock Spring church refused to represent herself and shared the same fate.

The next session of the association was April 23, 1880, at White Oak Spring, at which time and place the ordination of A. M. Branscome to the office of elder, and G. Hawks to the office of deacon, in the church at Elk Spur was reported.

October 22, 1880, the association met, but very little or no business was done, except to appoint correspondents to each of the associations with which the body was corresponding.

At the following session of the association which was held at Volunteer, April 22, 1881, there was very little business done, except the usual routine work.

Cody's Creek was honored with the next meeting of the association, October 21, 1881. At this meeting Elder M. G. Harbour reported that he had visited Mayo as a correspondent, in the preceding May; and finding correspondents there from New River, he was not willing to sit with them; and as Mayo refused to decide between the two (Fisher's River and New River), by consent it was agreed to withhold correspondence for 12 months.

We also note here that the ordination of John Nunn to the office of elder, at Tom's Creek, was reported to the association. We further note here that at this meeting a door was proclaimed open to any and all churches, or members who had departed, to return and give satisfactory evidence of their loyalty to the original faith and practice of the Primitive Baptists.

The next session was held with the church at Fisher's River, on the 21st day of April, 1882. The ordination of Wm. Golding to the office of deacon in the church at Round Peak was reported.

Two letters were presented from the church at Ararat. The minority was received and the majority rejected after some debate on the matter.

Deep Creek church was next to entertain the association. This meeting occurred on October 20, 1882. At this meeting a committee of six, to wit: Elders M. G. Harbour, J. Nunn, C. Blackburn and A. Gardner, with lay members T. R. Hall and J. M. Jones was appointed to confer with a committee from New River, the time and place of the meeting to be at Elk Spur, November 22, 1882.

The next session of the association was held with the church at Tom's Creek, April 20, 1883. The report of the committee from New River at Elk Spur, disclosed the following agreement:

"After a general interview agreed to report to our respective associations that we think that each association should advise church and members in their bounds, without letters or certificates of dismission from their churches or associations from whence they came, to return and make reconciliation. This done in Committee and

signed.

M. G. HARBOUR, Mod.
ISAAC WEBB, Clerk

After the report was read, it was duly ratified by the association.

At the next session of the association, which was held with the church at Flower Gap, October 26, 1883, in addition to corresponding brethren from Smith's River and Mayo (correspondence having been formally resumed with the latter) there was a delegation from New River, which was seated as a committee. After appointing correspondents to Smith's River, Mayo and Abbott's Creek, a letter was prepared and another committee appointed to New River. These bore the message of hope that all the difficulties and obstacles might be removed. The association also pledged herself to solemnly and strictly conform to the requirements of the respective committees, and expressed a desire and hope that New River would do the same.

The association next convened at Round Peak, April 25, 1884. But few delegates were present and no correspondents. Very little business was transacted.

The next session met with the church at Ararat, Oct. 24, 1884. A small delegation from the churches was present. The church at Ararat had reunited, and furnished a good delegation. There were also correspondents present from Mayo, Smith's River and Abbott's Creek Associations. Two letters from Tom's Creek were presented. The representatives of the majority were received and seated, and the minority advised to return and labor in a gospel way for peace. Also all churches in the Association holding members from the churches in the Mountain District, which had come therefrom with-

out letters, were advised to return and labor in a gospel way for peace.

On the 24th day of April, 1885, the association met with the church at Elk Spur. The delegation was small, and correspondents but few.

The death of Elder Hugh Jones, who had served the association for some years as moderator, was reported; and Elder M. G. Harbour was elected to serve in said capacity.

The "open door action" of October, 1881, was rescinded, and New River notified.

White Oak Spring was honored with the next session, which convened October 23, 1885. Elder M. G. Harbour was chosen to preside and Elder A. M. Denny to act as clerk. Correspondents from Mayo, Smith's River, Abbott's Creek and Country Line were received and seated. Also a committee from New River.

In answer to New River, the association said, "We do not hold you in bonds for your correspondence with the Mountain." The association also appointed another committee to confer with New River for a final settlement of all difficulties existing between the two bodies.

The association met at Volunteer, Stokes Co., N. C., April 23rd, 1886. A new church had been constituted near the town of Siloam, and named Hogan's Creek. This church with all the others in the association sent delegates who were seated in the body. The ordination of C. B. Denny to the office of elder, in the church at Ararat, was reported. Nothing more of interest was done at this session. On October 22, 1886, messengers representing fourteen churches (Volunteer sending only a letter) met with the church at Cody's Creek. The church at State Road, Rock Spring, Franklin and at Stuart's Creek

all sending delegates and becoming reconciled with the association, full fellowship was restored and their delegates were all seated. The Mountain Association was acknowledged as an orthodox body; but as some of her churches were holding members from some of the churches in Fisher's River Association, no correspondence was agreed upon as yet, although the other obstacles had been removed.

Peace was now complete with New River and full correspondence resumed, and corresponding brethren appointed; also to Smith's River, Mayo and Abbott's Creek.

The next session was held with the church at State Road, April 22, 1887. State Road returning, her delegates were seated in the body. Also seated Calvin Gentry as the first correspondent from the Mountain Association; and appointed correspondents to the Mountain Association.

LOVE, PEACE AND UNION

The war over; and correspondence having been resumed, a new era will be noted in the affairs of the Association. Where strife and seeming warfare had existed, peace and love prevailed. Instead of wrangling over the question of correspondence, the association would go through the business of the body and soon proceed to the congregation with singing, preaching and praising God for his wonderful deliverance.

At the next session, held with the church at Hogan's Creek, Oct. 21, 1887, all the churches, 16 in number, sent delegates, and all were received and seated in fellowship. Correspondents and visitors were from Abbott's Creek, Smith's River, New River, Mountain, Mayo, Silver Creek, Senter, Roaring River associations; and correspondents were appointed to each of these bodies except Silver Creek. The reception of more than fifty members by the dif-

ferent churches in the past year was reported. All was peace and love. What a change!

On the 20th of April, 1888, the association met at Rock Spring. All the churches were represented and a good correspondence from the sister associations was received. The ordination of W. B. Southern and C. L. Arrington to the office of deacon, at Tom's Creek; Marion Welbourn to the office of deacon at Rock Spring; and J. J. Ayers to the office of deacon at Elk Spur was reported to the association.

The next session was held with the church at Stuart's Creek, October 26, 1888. All the churches sent delegates; all the delegates were seated, and a newly constituted church was received by the name of Union. This body, situated about six miles south of Dobson, was composed of members who had taken letters of dismission from the church at Hogan's Creek. A general revival was reported, with some additions to nearly all the churches; but the most was at Hogan's Creek. This church reported 38 additions to the church, all of which was received by experience and baptism. In all the churches together the number reached about 90 besides 25 which had been received by letter from other churches, and 16 that had been restored to fellowship, from which they had hitherto been excluded. In all, for the last year, the increase was about 130 members. Correspondents and visitors were seated from New River, Mayo, Smith's River, Abbott's Creek, Roaring River, Mountain, and Country Line associations; and corresponding brethren were appointed in return. Correspondents were appointed to Senter, association, also; and ordered minutes sent to Kehukee and Little River Associations. The ordination of John G. Jones, King D. Key and Azariah M. Denny to the office of deacon, in the newly constituted church

at Union, was reported. Up to this time all presbyteries had been first requested by the church and appointed by the association; but at this meeting the association advised the churches when in need of presbyteries to ordain deacons to call them from sister churches.

The next session was held with the newly constituted church at Union, April 26th, 1889. All the churches were represented. There was not a very large delegation of correspondents present, but all who were present were seated in council with the association.

Elder Isaac Jones, of White Oak Association, and Elder D. N. Gore, of Mill Branch Association, were present. Fisher's River offered correspondence by minutes (or messengers, when convenient) to each of these associations; and each body was to be informed through its representative elder then present.

As some of the colored members of the different churches had obtained letters of dismission to join the colored churches; and as a report had become current that these colored churches were in disorder, the association appointed a committee to visit the colored association, and impart such instruction to them in behalf of this association, as it might find necessary.

On the 25th day of October, 1889, the association met at Fisher's Gap. All the churches were represented, and a church by the name of Senter presented a letter from the Mountain Association, and was received, and her delegates seated. Also we notice that a newly constituted church by the name of Rockhouse, was received into the association. This church was composed of members who took letters of dismission from the Church at Tom's Creek, and is situated in Stokes Co., N. C.,

near the old Historic Rock Fortress, built by Jack Martin, more than a century ago.

There were quite a number of correspondents present from the different associations, and all were seated in conference.

The committee appointed to investigate the colored churches, in conference in their association, reported that they considered them orthodox; but owing to one of their churches calling a pastor, who had been excluded from the church at Tom's Creek, they were in disorder. Another committee was appointed to visit him and admonish him to go to Tom Creek's church and make satisfaction.

Correspondents were appointed to visit Abbott's Creek, Mayo, Smith's River, New River, Roaring River, White Oak and Mountain associations. Also minutes were ordered to be sent to Mill Branch, Little River and Kehukee associations. We also note that 70 members had been baptized during the past year. Twelve members died and three had been excluded.

A resolution was passed to dispense with the spring term of the association, and the churches requested to express in their next letters to the association whether they were in favor of Section Meetings or not.

The association next met with the newly constituted church at Rockhouse, October 24, 1890. Most of the churches were represented, and correspondents were present from Country Line, Smith's River, Mayo and the Mountain. Twenty-eight members had been received by experience and baptism; four were restored to fellowship; thirteen had died and twelve had been excluded. The ordination of G. O. Key and Wm. H. Atkinson to the office of elder, in the church at Union, was reported. The name of Senter church had been changed to Liberty,

because of the moving of the church to a new place of worship by that name.

A large majority of the churches opposed Section Meetings, and asked for two Associations a year.

The committee appointed to visit the colored preacher reported him still in disorder. The association, therefore, agreed to drop the matter, and have nothing more to do with them until they get themselves in order. Correspondents were appointed to each of the associations with which the association was corresponding.

The next session was held with the church at Fisher's River. All the churches were represented, except White Oak Spring, which had been growing weaker for some time. A presbytery was called; and, finding only ten members, it was agreed that the church dissolve. Five of the members took letters and joined at Stuart's Creek, and the other five at Tom's Creek. The church at Zion Hill was received by letter from the Mountain Association. A large correspondence was present and seated.

The ordination of Wm. M. Stone and Jesse A. Ashburn to the office of elder, in the church at Ararat, was reported.

The association advised all the churches of the association to deal strictly with any and all members who may engage in violations of the law, either by blockading or otherwise, and to exclude any and all who persist in the same.

On October 23, 1891, the association convened with the church at Deep Creek. All the churches, 19 in number, were represented. Also the church at Mulberry was received by letter from the Mountain Association. Correspondents and visitors were received and seated

from Abbott's Creek, Smith's River, New River, Roaring River & Mountain Associations. Correspondent were appointed to these, and to Senter & Country Line Association. The baptism of 16 members, and the death of 12 members was reported. The ordination of R. R. Key to the office of elder in the church at Ararat, was reported. One thousand minutes were ordered printed for distribution among the churches and associations.

The next session was held with the church at Zion Hill, April 22, 1892. All the churches, except Tom's Creek, were represented. Visitors from Mayo, New River, Washington, Silver Creek, Black Creek and Mountain Associations were present and seated. The churches all appeared to be in peace, and love was manifested as existing among the sister associations generally. The presence of Elder P. D. Gold, from Black Creek Association, was much appreciated by the association, it being his first visit, and having come so great a distance.

The association again took occasion to advise the churches to deal with all members who refuse to pay just debts, or who violate the law in any way.

Tom's Creek was the next church to be honored with the association, which convened October 21st, 1892. All of the 20 churches were represented. Correspondents and visitors were present and seated in council from Abbott's Creek, Mayo, Smith's River, New River, Country Line, Washington (visitor only) and the Mountain Associations, and minutes from Senter. The statistics showed the baptism of 37 members and the death of 18 members.

The association appointed a committee to visit Roaring River Association and notify her that the association was aggrieved on the account of the conduct of Elder

W. R. Welbourn, an elder in one of the churches composing that body.

At the next session of the association, which was held with the church at Flower Gap, April 21, 1893, all the churches were represented by delegates, except three, Cody's Creek, Deep Creek and Liberty. Elder Isaac Jones, from White Oak, and Elder P. D. Gold, from Black Creek Associations, were present and seated as visitors. As correspondents, we note with pleasure the presence of Elder P. W. Williard, from Abbott's Creek; Elder J. D. Vass, from the Mountain; and Elder James M. Allen, from New River.

A query was presented by the church at Franklin, to wit:

"Has a church the right to receive members, while two of their members are in confusion?" Answer: "Yes, provided those members, who are in confusion, be first silenced."

Another query was presented as follows: "What is the result of original sin on Adam's posterity?" On this query there was quite a discussion, in which Elders Jones and Gold took part, by the request of the association. The answer given was as follows: "It brought death, natural and eternal."

The next session of the association was held with the church at Flat Top or Franklin, October 20, 1893.

Delegates representing all the churches, 20 in number, were present and seated. Also a newly constituted church, Dover by name, and located near White Plains, N. C., was admitted, or received as a part of the association. Also corresponding brethren were received from Roaring River, Senter, Mayo, and Mountain Associations; and visitors from Union Association in Kentucky,

and Bear Creek Association in N. C. These were all seated in council. The statistics show that 27 had been baptized, 14 had died, making the total membership of all the churches now about 730. There were then 17 elders and 21 churches.

The committee appointed to confer with Roaring River in regard to the case of Elder Welbourn, had failed to attend; and the association finding her mistake in attempting to confer with Roaring River Association instead of Elder Welbourn himself, asked pardon for what she had done, and advised all parties aggrieved with Elder Welbourne to go to him and labor for reconciliation according to the word of God.

April 20th, 1894, was the date of the next session, which convened with the church at Liberty. All the churches sent delegates which were seated. Also visitors and correspondents from Mayo, White Oak and Mountain Associations were present and seated.

The ordination of H. D. Mickey to the office of elder, in the church at Volunteer was reported. The churches of the association were advised to look after their licensed ministers, who were not preaching, and call in their license; and to permit none to preach without license, except in the bounds of their own church, or in the presence of ordained authority. A presbytery was appointed for the purpose of ordaining Abram King (col.) at Tom's Creek, if found orthodox.

On October 26, 1894 the association convened with the church at Dover. All the churches except Cody's Creek were represented; also correspondents from Mayo, Smith's River, Roaring River, Country Line and Mountain Associations were received and seated.

The statistics showed that 80 members had been baptized during the past year. Some had been received by letters of dismission from other associations; but 23 had died, leaving the total membership now about 800.

The presbytery appointed to Tom's Creek reported that they found Abram King unsound in the faith and did not ordain him.

A letter was presented from a body of Baptists known as the "Parker Faction," of Little River Association. In answer to which the association made the following reply: "We are not in the seat of judgment, but will say to you, that we learn that the different associations of that country were in council when you were disowned, and we cannot disregard their decision; but say to you, labor in a gospel way for fellowship, and we think peace will be restored."

On April 26, 1895, the association convened with Ararat church, at Cedar Hill meetinghouse, the new place of worship adopted by said church. All the churches were represented except Cody's Creek and Dover. Corresponding elders and brethren were received and seated from Mayo, and Elder Isaac Jones visitor from White Oak Association.

A new church by the name of Mountain View was received into the association. The constitution of the new church, above named, and the ordination of Tyler Gates to the office of deacon, was reported. The news of the deaths of Elder Wm. B. Gates, Elder C. Blackburn, and Deacon Orvil Hawks was sorrowfully received.

A committee was appointed to visit the church at Cody's Creek and dissolve it by giving to each of the members a letter of dismission, or give such advice to them as they may find necessary. On Saturday and

Sunday the congregation was unusually large and the preaching was very impressive.

The fall session was held with the Church at Round Peak, October 25, 1895. All the churches (21 in number) were represented; also correspondents and visitors were received from Mayo, New River, Mountain, Roaring River, Senter and Union. The last two were represented only by visitors. And a file of minutes was received from each of the following associations: Little River, Abbott's Creek, Kehukee, Staunton River, Country Line, Senter, Ketocton and Ebenezer. The statistics show an increase of 20 members. Fifty-three had been received, but 33 had died or had been excluded. Elder Harbour was again moderator and Elder A. M. Denny, clerk.

The committee to Cody's Creek reported the dissolving of the said church, and the reception of its members by the church at Liberty. The name of the church at Cody's Creek was ordered to be dropped from the minutes.

Roaring River Association complained that the church at Mulberry had refused to grant letters of dismission to a number of members of said church (Mulberry) because said members wished to join a church, or churches in Roaring River Association. And this association replied: "We did not refuse to give those members letters of dismission owing to their intention to join your association, but on account of them being in disorder." There had for some time been complaints against W. R. Welbourne; that in his autobiography he had misrepresented the facts. Some of the members of the church at Mulberry claimed to know this to be true, and desired that Elder Welbourn should be dealt with for such misrepresentations. The matter had been before the as-

sociation before and the aggrieved parties were advised to go to him, or to his home church with their complaint. This they had done, they said, and his church refused to hear the charges.

The church at Ararat presented a query to this association, asking if it was gospel order to receive and seat members of the church or churches, refusing to hear the charges against Elder Welbourn. The answer of the association was, "No."

Correspondents were appointed to Mayo, Smith's River, New River, Senter, Roaring River, Country Line and Mountain Associations; also agreed to send a file of minutes to Little River, Kehukee, White Oak, and Mill Branch Associations. No correspondence was taken up with Ketocton and Ebenezer, owing to the distance and want of knowledge of their faith and order.

Elk Spur church, in Carroll Co., Va., was next to entertain the association, which she did, April 26, 1896.

Each of the churches sent delegates, except Fisher's Gap, Rock Spring and Deep Creek. There had been a new church organized at Martin, in Va., which was admitted into the association.

Correspondents were received and seated from Mayo, Smith's River, New River and Mountain Associations. Also Elder P. D. Gold, from Black Creek, and Elder Isaac Jones, from White Oak, as visitors. There was very little business done; but quite a large congregation was present, and the preaching was received with much joy.

The church at Volunteer, Stokes Co., N. C., was given the presence of the next session of the association which convened October 23, 1896.

Correspondents from Mayo, Senter and Mountain Associations, and two visitors (Elders M. B., and W. D. Martin, from Union Association in Ky.) met with delegates from every church in the association. Elder Harbour was again made moderator, and Elder Denny, clerk.

The death of Elders Russell R. Key and Nathan Alberty, also of Deacon R. P. Philips, was received with sorrow.

Correspondents were appointed to Roaring River, Smith's River, New River, Mayo and Mountain Associations, and a file of minutes ordered to be sent to Abbott's Creek, Little River, Kehukee, Mill Branch, Senter and Country Line Associations.

During the past year, quite a number of members of different churches had died. We note the death of five in the church at Ararat.

On the 23rd day of April, 1897, the association met with the church at Hogan's Creek. With the exception of Martin, Mountain View and Round Peak, all the churches sent delegates. A new church had been constituted at Pilot Mountain, which was received into the association and its delegates seated. Elder J. A. Burch was seated as correspondent, from Country Line. Elder P. D. Gold, from Black Creek, and Elder E. E. Lundy, from the Mountain, were seated as visitors. The death of two very efficient deacons, F. M. McCraw and J. M. Gordon was sorrowfully received.

A delegation was appointed to visit Roaring River Association and to bear a letter of complain to her, as follows: "We prefer the following charges against the Roaring River church, in the Roaring River Association: We, the Fisher's River Association, now in session at Hogan's Creek, Surry Co., N. C., April 24th, 1897, do say to our sister, the Roaring River Association, that we humbly ask your honorable body to notice the disorder of Roaring River church and deal with her

properly for disregarding the testimony of some of our brethren and sisters, to wit: Elders C. B. Denny, A. C. Woodruff and J. M. Wyatt, & Brethren S. B. Jones, Russell Draughn, Marion Welbourn, T. P. Nixon and B. F. Absher; and sisters Nancy E. Philips, S. E. Beemer and S. A. Cockerham, and sustaining Elder W. R. Welbourn in the face of their testimony. And we appoint Elders M. G. Harbour and Gabriel Denny; also Wm. Golding to go with our regular correspondents. Elders G. O. Key, C. B. Denny and J. D. Draughn to the next session of the said Roaring River Association and labor to perpetuate peace and fellowship and that these brethren whose testimony was discarded go and be with them." This concluded the work of the association at this session.

On the 22nd day of October, the association convened with the church at State Road. Delegates representing all the churches (23 in number) met with correspondents from Mayo, New River, Roaring River, Country Line, Senter and Mountain Associations, and Elders Z. T. Turner, from Pig River, and Elders M. B. Martin and Robert Honaker, from Washington Association. The statistics show but little change in numbers during the past year.

Correspondents were appointed to Mayo, Smith's River, New River, Senter and Mountain Associations. Also a file of minutes sent to each of the following associations, to wit: Kehukee, Abbott's Creek, White Oak, Mill Branch, Pig River, Staunton River, Ebenezer and Ketocton.

The correspondents and committee appointed to visit the Roaring River Association reported that they were seated in that association, but that their testimony was disregarded and the letter not satisfactorily answered. We have not a copy of the letter, written by Roaring

River, but if we can obtain a copy, it will appear in this volume. The reply to the letter was as follows: "We therefore, in consideration of the testimony of those brethren who were appointed to visit you at your last association, sustain our brethren and we believe their testimony; and we believe they have been treated in a very unchristian manner by Elder W. R. Welbourn, and also by Roaring River Church; and, we therefore declare non-fellowship with Elder Welbourn; also with Roaring River Church for holding him and disregarding the testimony of our brethren; we agree also to withhold the appointing of correspondents to your body until you exonerate our brethren from all things in which they are wrongfully accused. We also agree that a copy of this letter be published in Zion's Landmark, and also in the Alleghany Star."

The association also gave the churches the following praise-worthy advice: "We advise the churches of this association not to receive nor to hold any member or members, who are not of good moral character."

There had been, just previous to this time, much caviling over the duty of the laity as regards giving of their substance to those engaged in the ministry, not however, that the laity of this association was burdened or attempted to be, as was before stated, somewhere in this work; but as the matter had been, more or less, discussed, this body took occasion to place itself on record, with the following words: "Agreed that the assistance to ministers should be given under the nature of 'Benevolence,' and not as a debt."

After preaching to the usual large congregation the association adjourned.

On the 22nd day of April, 1898, the association was held with the church at Stuart's Creek, one mile from

Mt. Airy, N. C. Delegates representing each of the churches were present. Correspondents from Mayo, New River, and the Mountain were present and seated; also Elder P. D. Gold, from Black Creek and Elder James A. Burch, from Country Line, were seated as visitors. We might here state that visiting elders and brethren were accorded the same liberties and courtesies as correspondents.

Elder Harbour was again moderator and Elder A. M. Denny, clerk. No business except the regular reading of the Rules of Decorum, Articles of Faith, Covenant, etc., and the usual adopting of a resolution of thanks to the citizens of the community for their hospitality.

Perhaps it would interest the reader to give here a few of the customs of the citizens of the country in which this Association is situated. Most of the citizens are farmers, owning small farms which they cultivate with one or two horses, sometimes more; but not as a rule. They are, for the most part, very hospitable, and when the association is to be held in a community, almost every one prepares to entertain company. This is done without cost to the guest. The entertaining is not confined to the Primitive Baptists alone, but citizens of the various, different religious persuasions, often open their doors and give a public invitation to the delegates and visitors to these associations. As a rule, there is much pride taken in hospitality.

The next annual session of the association was held with the church at Martin, in Carroll County, Virginia, October 21, 1898.

There were six churches whose delegates failed to attend, to-wit: Rock Spring, Fisher's Gap, Fisher's River,

Hogan's Creek, Deep Creek and Mountain View. The other 17 churches were represented. Correspondents from Mayo, New River, Smith's River and Mountain were received and seated. Also Elder Isaac Jones, from White Oak, and Elder J. D. Riffe, of Mate's Creek, Pike County, Ky., were seated as visitors. And correspondents were appointed to Mayo, Smith's River, New River, Senter, Mate's Creek and Mountain.

Statistics showed but little change in numbers.

The next meeting was with the church in the town of Pilot Mountain, N. C., and convened on April 21, 1899. Every church except Rock Spring was represented by delegates who met with correspondents from Mayo, Smith's River, New River and the Mountain Associations, also Elder A. J. Taylor, from Senter, Elder P. D. Gold, from Black Creek, and Elder Isaac Jones, from White Oak, all of whom were seated in fellowship.

There was an unusually large congregation of people assembled together there on account of this meeting, so much so that the very large building belonging to the Primitive Baptists was not adequate. But through the courtesy of the Missionary Baptists there building was also filled, and yet a large number of people failed to get to hear the preaching, for the want of room.

Very little business claimed the attention of the body, which adjourned after a short session. The preaching was quite able and very effective.

On October 20, of same year, the association convened with the church at Mulberry. Delegates from all the churches met with correspondents from Mayo and Mountain Associations. Also Elder Levi I. Bodenheimer, of Mayo, and Elder Richard Fender, of Senter, were pre-

sent and seated in the association.

A letter was presented by delegates representing a newly constituted church at Albion, but instead of receiving the church at once, as had been the custom in most of the previous cases, the letter was referred to the committee having the arrangement of the other business in charge. The cause was this: In other instances church had grown up from an arm, set off by some other church; and, when a sufficient number had become members, the association had appointed a presbytery of elders to examine and constitute them into a church. In this case it was different. There was no church-house at Albion, and the people wished to build one and build it at once. They also wished the title of the land composing the site to be vested in the proper trustees: and, under this consideration, by the request of eight or ten members, the church at Tom's Creek granted letters to the said members and requested elders from other churches to meet them at Albion, and constitute them into a church, which they did. After the matter had been explained to the committee, and they had made their report, the church was received and became a part of the association. Their Articles of Faith and Rules of Decorum being the same as herein written.

The statistics showed some increase in the number of members.

Roaring River Association had sent a letter to the association accompanied by the record of the trial of Elder W. R. Welbourn, by the Roaring River church, which trial purported to have been held in December, 1896. In answer to which this body replied: "We say that as the association has not as yet exonerated our

brethren from the burden imposed upon them, therefore, we still require it of them."

The association appointed correspondents to Mayo, Smith's River, New River, Senter and Mountain.

With Elder Harbour moderator and Elder A. M. Denny clerk the association adjourned.

On April 20, 1900, the association convened with the church at Union; all the churches, except Fisher's River, were represented by delegates, it sending a letter. No correspondents were present, except one from Mayo. Elder P. D. Gold was present and seated as a visitor from Black Creek.

A newly constituted church by the name of Little Vine was admitted into the association as a part of the same.

The news of the death of Elder A. Z. Phillips, and of Deacon Turner Pilson was heard with much sorrow.

The preaching was, apparently, well received, and the association adjourned to meet with the church at Albion.

This meeting occurred October 26, 1900. Delegates representing each of the 25 churches met with correspondents from Mayo, Smith's River, Senter and Mountain. Elders Harbour and Denny were made moderator and clerk. From the time of the organization of this Association, in 1832, until the present, there was a clause in their Articles of Faith which read, "We believe that God created all things, sin excepted." Several of the leading ministers in the Association often contended that sin was not a "thing," but an act of disobedience on the part of man, and the mentioning of it, in connection with creation, was superfluous. So the association appointed a committee consisting of Elders A. M. Denny, M. G. Harbour and C. B. Denny to revise this article and make some minor changes in the phraseology

in the Articles of Faith, but none of which however, changed the real meaning.

The following query, from Flower Gap, was presented: "Is it gospel order to give letters of dismission for any other cause than that of convenience? And what is meant by the word "convenience?" Answer: "We advise that it is not, unless a good and justified reason be given; and in no case should letters of dismission be given to members who are not in good standing, and in full fellowship; and we advise further, that if any church of our body has given letters contrary to the tenor of this advice, that they revoke them."

This query, doubtless, was prompted by the fact that that Elder James M. Wyatt had procured a letter from the church at State Road while he was not in full fellowship with the brethren generally—a crime had been charged and not fully investigated—and had joined a church in a different association, and not convenient to his home.

The association then appointed correspondents to Senter New River, Smith's River, Mayo, Country Line, Abbott's Creek and Mountain.

The news of the death of Deacon Jackson Norman was sorrowfully received by the association.

The congregation was exceedingly large, and, considering its size, very orderly. Services were held on Sunday, both in the house and at the pulpit erected in the grove. The preaching was very impressive, and often spoken of afterward.

The association adjourned to meet at Little Vine, one and one-half miles west of Dobson, N. C.; which meeting was held on April 26, 1901. Each of the churches was represented by delegates. There were no correspondents from other associations.

The ordlnation of Garland Allen to the office of elder, in the church at Elk Spur was reported.

Ever since the publication of Hassell's Church History, there had been a growing restlessness on the part of some of the members of some of the churches in this association, among whom was the writer of this work. This restlessness, doubtless, was caused by the fact that Hassell's History did not contain even a sketch of this body. This omission, however, was not due to negligence on the part of Elder Hassell, for he used due diligence in trying to get the necessary information, and sent blanks for that purpose to some party or parties, in this association; but the party or parties to whom they were sent, for some reason, failed to fill out and return them. For this reason the sketch was omitted. The author and others, after talking the matter over, decided that it would be wise to preserve the memory of this body and its early records by a small history.

After the matter was discussed in the association, the body appointed a Committee of elders, M. G. Harbour, A. M. Denny, W. H. Atkinson, C. B. Denny, and J. D. Draughn, to act with the author in the preparation and verifying of this work.

We here append a note appearing in the records of this meeting. "This association, or meeting, was remarkable in two respects: (1) The entire absence of correspondence; and (2) The wonderful manifestation of fellowship, union and love among the brethren."

The next session of the association was held with the church at Rockhouse, in Stokes Co., N. C. October 25, 1901. The churches, 25 in number, were all represented by delegates, except Hogan's Creek, Rock Spring, and Franklin.

The statistics showed a small increase in the entire membership of the churches which, at this time, aggregated about 850 members.

Correspondents were present and seated from each of the following associations: Mayo, Smith's River, and Mountain. Elders Harbour and Denny were again elected Moderator and Clerk. The ordination of J. H. Wood to the office of deacon, in the church at Little Vine, and Charlie Hawks and J. H. McCraw to the same office, in the church at Flower Gap, was reported to the association.

Inquiry was made as to the progress of this work of preparing this volume. A favorable report was made, expressing a hope of its completion in about a year.

Correspondents were appointed to Mayo, Smith's River, New River, and Mountain associations; and agreed to send minutes to Abbott's Creek, Country Line, Senter, Eno, Little River, Black Creek, Contentnea, Keukee, White Oak, Mill Branch, Pig River, and Staunton River Associations.

Elder J. M. Wyatt, formerly a member of the church at State Road, and resident of Surry Co. N. C.; but now a citizen of Pike Co., Ky., had been charged with some disorderly conduct in the western part of Va., or the eastern part of Kentucky. State Road church had tried to get the facts in the case, but, so far, had failed; and before full satisfaction was reached in the matter, a part of the church granted him a letter or certificate of fellowship, which he carried away with him when he moved his family to Kentucky. We learned that he joined a church there, placing this letter with the church. As there was dissatisfaction at both places about the matter, the church at State Road was advised, by the association, to revoke said letter.

The association again took occasion to remind the Roaring River Association of her disorder in associating with, or holding to Roaring River and Pilgrim's Rest churches: they having refused to deal with Elder Wm. R. Welbourn for false representations in his autobiography, and also for his bold and unwarranted attack on this association, and especially on Elder C. B. Denny. The following resolution was adopted. "Whereas Elder W. R. Welbourn, of the Roaring River Association, published this, the Fisher's River Association, in the Standard of Truth, as being an Arminian body, full of heresy and disorders, and has otherwise made charges against Elder C. B. Denny, and others of our brethren, which we know to be false; and in consideration of the Pilgrim's Rest church receiving and yet holding members who stand legally excluded from Mulberry church; and, also, holding a record charging said church disorderly government, and making other charges against Elder C. B. Denny, the pastor of said church, for preaching Arminianism and the things of which we hereby declare he is not guilty; and seeing further that Roaring River Association still sustains Elder W. R. Welbourn and Pilgrim's Rest Church, in said disorder: We, therefore, declare non-fellowship with said Roaring River Association, and we further ask our general correspondence to consider the general disorder of that Association."

On April 25, 1902, the association met with the church at Fisher's Gap, in the County of Surry, N. C. Delegates from each of 25 churches were present. While no corresponding delegates were present, yet several visitors were there. Among them were Elder J. D. Vass, C. L. Carr, J. M. Dickey, and B. Rector; also a file of minutes from each of White Oak, Kehukee, Mountain, and Abbott's Creek Associations. Elder Harbour was again made Moderator, and C. F. Denny, Clerk.

A letter of correspondence was received from Senter Association, and correspondence opened by seating her delegates in the council.

The ordination of J. L. Pyrtle to the office of elder, in the church at Volunteer, was reported.

State Road church had been for some time, having trouble with Elder Wyatt, of said church, and who had recently moved near Peter's Creek Church in Pike Co., Ky. Some charges were made against him in Virginia. He had denied the charges at home, but it seems that he now confesses them. His being so great a distance from them, the church not being very strong, it sought advice of the Association. This she gave as follows:

"We, as the association in council, advise State Road church to answer certain questions in regard to the conduct of Elder J. M. Wyatt, and to say to Peter's Creek church that we accept his confessions to the several charges against him in Virginia, but we still hold him in bonds for his false statements, made to us in denying to us the charges which he now confesses to be true."

Letters of dismission were granted to the chrurches at Martin, Zion Hill, Flower Gap, Elk Spur, and Round Peak; and these churches, uniting with five churches from the Mountain Association, formed a new association, called Zion.

Elder Harbour served as Moderator and C. F. Denny as Clerk.

The next session of the Association was held with the church at Fisher's River, October 26, 1902. Delegates from all (20) the churches met with correspondents and visitors as follows: From Mayo, John Burgess, and F. G. Southern; New River, Elder D. S. Webb; Senter, J. A. Cave, Elisha Roup, and Eli Long.

Zion, the new Association, sent a letter asking for correspondence; and the correspondence being agreed to, her delegates, W. D. Vaughn and Charlie W. Hawks, were seated in the council.

The statistics, prior to the forming of the new Association, showed the number of members to be about 840.

The number of churches was 25, and the number of ordained ministers, seventeen. The general condition of the churches was better than at any time during the history of the Association.

Correspondents were appointed to Mayo, Smith's River, New River, the Mountain, Zion, Senter, Abbott's Creek, and Eno.

The Association agreed to drop the spring term and to hold but one Association each year.

The Association received with sorrow the news of the death of Elder A. C. Woodruff, of the church at Rock Spring.

The Association next met with the church at Deep Creek, Yadkin Co., N. C., October 23, 1903; and after the usual reading of letters from each of 19 churches (Rock Spring having dissolved, and her members taking letters and joining elsewhere), delegates from 18 churches were organized by electing Elder M. G. Harbour moderator, and Elder A. M. Denny clerk.

Correspondents reported as follows: From New River, Elders D. S. Webb and F. P. Branscome; Abbott's Creek, Elder P. W. Williard; Senter, Elder John A. Cave. Brother James M. Crews was seated, as a visitor, from Mayo.

Correspondents were appointed to Abbott's Creek, Mayo, Smith River, New River, Senter, Zion and Mountain, and a file of minutes sent as usual.

There was nothing of unusual interest, except some

excitement over the question of "Treasuries in Churches;" and, as often the case, when a trouble arises, many had been misinformed on the matter, and which led to the following query (by the Committee on Arrangements): "Is it gospel order for a minister to agitate an evil which may or may not exist in a brother, or a church, until he has investigated the matter and has labored for reconciliation? Answer: No."

This query had a good effect by calling the attention of the brethren to the evil of circulating rumors to the hurt of others.

The Association then adjourned to meet with the church at Mountain View in 1904.

The Association met according to adjournment, October 21, 1904. All the churches (19 in number) sent letters; and all except Hogan's Creek, sent delegates. Elder Harbour, the aged Moderator, not being present, the Association organized by electing Elder A. M. Denny, the former Clerk, Moderator, and the author of this work, as Clerk.

Correspondents were received as follows: From Zion Association, Elder Wesley Brindle, and J. C. McCraw; Mayo, Elder E. M. Barnard, and Jesse Beasley; Smith's River, W. S. Lawson and Hiram Thompson (visitors); New River, W. F. Harris and J. Dehart (visitors).

Saturday morning, Elder Harbour arrived and informed the Association that he had been detained by the death and burial of his sister. He also tendered his resignation as Moderator, on account of his declining age. He had served the body quite faithfully for 27 years. The Association accepted his resignation and tendered him a resolution of thanks for his faithful and impartial service. He was also seated in council, as a delegate from his (Union) church.

A resolution was also passed, seating all the ordained ministers belonging to this association in this body, now, as well as in the future.

After the usual appointing of correspondents, arranging for the distribution of minutes, etc., the Association adjourned to meet with the church at Tom's Creek.

On pages 75 and 76 will be seen the Statistical Table for the year 1904, and a list of the ministers belonging to this body at the present, October 22, 1904.

ORDAINED MINISTERS

A. M. Denny, -----	Pinnacle, N. C.
C. B. Denny, -----	Pinnacle, N. C.
Gabriel Denny, -----	Pinnacle, N. C.
Wm. M. Stone, -----	Pinnacle, N. C.
H. D. Mickey, -----	Pinnacle, N. C.
Henderson Cain, -----	Pilot Mountain, N. C.
J. A. Ashburn, -----	Pilot Mountain, N. C.
W. H. Atkinson, -----	Ararat, N. C.
M. G. Harbour,-----	Moser, N. C.
J. D. Draughn, -----	White Plains, N. C.
G. O. Key, -----	Pilot Mountain, N. C.
J. M. Royal, -----	Roaring Gap, N. C.
J. H. Moran, -----	Dan River, N. C.
J. L. Pyrtle, -----	Big Creek, N. C.

LICENSED MINISTERS

C. F. Denny, -----	Greensboro, N. C.
O. J. Denny, -----	Greensboro, N. C
F. P. Stone, -----	Fransisco, N. C
J. W. Creed, -----	Samuel, N. C
C. Lundy, -----	Low Gap, N. C.
George Denny -----	

STATISTICAL TABLE FOR THE YEAR 1904

CHURCHES	NAMES OF MESSENGERS	Contributions					
		Rec'd by Exp.	Rec'd by Letter	Restored	Dism'd by Letter	Excluded	Deceased
Albion	Albert Smith and W. N. Inman	6	1	1	1	29	\$1.68
Ararat	Gabriel Denny, A. M. Denny and L. J. Hicks	4	1	1	1	62	2.00
Deep Creek	J. L. Hall	14	1	1	1	40	1.50
Dover	James D. Draughn	1	1	1	1	15	.50
Fisher's River	James Riggs and Bartlet Snow	2	1	2	19	.95	
Fisher's Gap	A. A. Hodges	2	1	1	1	56	1.40
Hogan's Creek	A Letter, but no messengers			2	28	.47	
Liberty	J. W. Jones, Sr., Richard Poindexter and J. T. Coe	6	1	1	34	1.25	
Little Vine	James Williams and Rueben Butcher			2	25	1.00	
Mountainview	John Eaton, Phillip Belton and Tyler Gates			2	12	.65	
Mulberry	A. B. Key, and J. M. Eldridge			24	1.00		
Pilot Mountain	G. O. Key, Milton Flippin and S. A. Taylor	14	1	1	50	1.50	
Rockhouse	D. Collins	8	2	2	48	1.35	
State Road	J. M. Royal			33	1.00		
Stuart's Creek	R. W. Mosley, W. A. Dunbar, and H. M. Southern	12	1	2	70	2.00	
Tom's Creek	C. G. Adams, Columbus Collins, & George Morefield	4	1	1	73	1.50	
Union	W. H. Atkinson, J. W. Creed and J. W. Jones, Sr.	7	1	1	4	60	1.60
Volunteer	W. M. Stone, H. D. Mickey, and A. D. Owen	2	2	2	42	1.25	
Franklin	Thomas Davis and R. H. Riggan			1	38	1.00	
Totals		81	3	3	720	768	23.60

MANNER OF WORSHIP

On assembling at the church house for the purpose of public worship, the congregation usually engages in singing a hymn or two before the preacher engages the congregation. Then the preacher usually reads his hymn—most likely one of his own choosing. After the hymn is sung, (no organ or other instrument being used) the minister usually leads in public prayer. Sometimes, though not always, another hymn is sung. Then the preacher announces his text, if he uses one, and the sermon follows. The preaching is always "impromptu," or "**extemporaneous**," that is, without notes or previous meditation. The preacher is most generally very able in quoting scripture, it being almost the only book he peruses. It is wonderful, if not mysterious, to see how he will link each passage of scripture with the experience of the Christian. Sometimes he almost bursts forth in grief, as he relates the trouble of poor sinners on account of their sins; but, perhaps, in a very short period of time, he is filled with rejoicing as he tells how Jesus took away their sins, washing them with His own blood.

Sometimes as many as two, or even three, preachers will preach in succession during the same meeting. Most usually there is a hymn sung between each two sermons. When the preaching is concluded, if there is to be no conference, the congregation sings a hymn, and, very often, spends a few minutes in shaking hands with each other. Then a benediction closes the services.

Each of the churches has a two-days meeting each month, called a "Church Meeting." This meeting occupies Saturday and Sunday. The services usually begin about eleven o'clock each day. After the preaching on Saturday, and before the benediction, the church has conference, which will be described on the next page.

At these monthly or church meetings are frequently several ministers, part of whom preach on Saturday, and the others on Sunday. Sometimes, however, only two or three preachers will be present, and both, or all, will preach each day. But in some instances there is but one preacher who does the preaching both days.

THE CHURCH CONFERENCE

On the Saturday of each church meeting, after the preaching service is over, the pastor (who is always an elder), or in the absence of the pastor, some elder present, on whom the church calls, or in the absence of any ordained minister, the deacon of the church calls the members of the church together, that is, requests them to sit as near in a body as may be; also the members of the churches of like faith are invited to seats with them. When all are seated in a body ready for the transaction of business, the pastor, elder or deacon presiding, is called "Brother Moderator," and is the presiding officer of the meeting. He first inquires of the body if fellowship exists among all the members. This is a very solemn question, as it strictly means Christian love, unity and harmony among all the members. If there is not full fellowship, to sit still, in such condition, is fully considered lying, and this is quite a base crime in the mind of a Primitive Baptist. But, on the other hand, to state a non-fellowship is to bring trouble into the church, and so many of the members between these two difficulties ponder fully in their minds the consequences; and, at last, rather than have trouble in the church, decide it is better to bear wrong; and, finally, they are blessed with the spirit of forgiveness, and decide to forgive the offense. But if some member has so hurt or trespassed against another that he cannot let the matter

pass, then it is mentioned in the church; but the church never acts on the matter until she ascertains whether or not the plaintiff in the case has taken gospel steps. This will be more fully dwelt upon under the head of "Dealing with Offenders."

After the church is found to be in fellowship, or after the matter of fellowship is settled, either by putting the offending party or parties under dealings, or disposing of the matter in some other lawful manner, the presiding officer calls for "Reference" from preceding meetings. This often brings up some case of "offense" or "trespass," or "sin against the church;" all these must, according to the rule of practice, be settled, either by referring it to some future meeting, and the offending party or parties "under dealings," or by forgiveness, or exclusion. Then any other business of the church is transacted: and lastly, manifest that the door of the church is open, as it is called, for the reception of members. This does not mean that the door of the church was closed during conference, for the Primitive Baptists transact no business behind closed doors; but it means that an invitation is given to persons present, who are not members of the church, to come forward and express a desire to become members. But this will be more fully treated under the head of "Reception of Members."

After the opening of the door, as it is called, if none come forward to join, or if any person or persons join, then the services are closed by singing and the benediction.

DEALING WITH OFFENDERS

This subject is one that has caused a great deal of study, as well as a great deal of trouble for the elders of this body, not so much how to deal with the offender,

but how to determine or judge between public and private wrongs. The scripture, they say, is plain how to deal with a "trespass," and how to deal with an "offense;" how to deal with a member for a trespass upon a brother or against a brother; and it is a time honored as well as a scriptural rule not to hear a charge of trespass against a brother until the party trespassed against shall first go alone to the party trespassing and tell him of his fault and try to settle it; and failing to do so, he take one or two with him, goes a second time, and again tries to settle the matter. If he fails this time, then he brings the matter to the church and the church settles it, either by causing the parties to be reconciled to each other, or by excluding one, or both.

But they do not deal with an offense against the church; such as; drunkenness, idolatry, lying, or a general course of such conduct as the church considers hurtful to the cause, in the same way as they do a private wrong or trespass. In these public wrongs, the deacon of the church usually notifies the church of the wrong. The deacons sometimes attempt to get the offending party to forsake the error of his way. The church then usually appoints a committee or instructs the deacons to visit the offender and ask him to attend the church meeting and give satisfaction. When he comes to the church, if he satisfies the church that he has repented, or is repentant, the church forgives him, and admonishes him to forsake the error of his way; but if he persists in his disorderly course or refuses to come to the church, he is excluded. The crimes for which members are excluded are all violations of the law of the state or nation, lying, drunkenness, refusing to pay honest debts, joining Secret Societies of any kind, engaging in mirth, such as dances or revelries and for idolatry. They are very strict as regards the payment of just debts; also regarding truth and honesty.

RECEPTION OF MEMBERS

Almost always before conferences closes the door of the church is manifest as being open for the reception of members. There are three ways in which a person may become a member of their body. (1) by experience and baptism; (2) by letter of dismission from another church of the same faith and order; and, (3) by reconciliation. In the first mode of reception the candidate comes forward and either gives the minister his hand, or states that he desires to talk with the church. Almost always the candidate manifests much fear and trembling, deplored the idea of hypocrisy; and manifesting, by his looks, that earnest desire of heart for purity. He is then invited by the minister to be seated, when he is requested to state some of the dealings of the Lord with him. He will most generally state his deep conviction of heart and mind, because of his sins; and tells of his cries and supplications to God for His mercy; of the manifestation of the grace of God in the pardon of his sins; of occasional blessings with the presence of His glory; and, lastly, of his love for the church, and his desire to walk in the footsteps of the Savior, obeying His commandments. After he is through relating his experience, the presiding officer, or minister, asks the church if anyone desires to ask any questions. If he has been clear on all the points above named, there are but few, if any, questions asked him. If the church has failed to get full satisfaction of his true conviction, several questions are asked in order to draw him out fully, so that full fellowship may exist.

Christian fellowship is the one great object of the church, and they claim that without it no church can prosper, therefore no person is received until the church is fully satisfied that the candidate is sincere in his effort to become a member. When the minister or presiding officer, finds that no further questions are to be

asked, he takes the vote of the body or church, thus: "All who receive this person as a member of this body, with all its privileges, will hold up your right hands." If all hands are up, he is at once declared a member, if not, the vote is reversed, any objector must state his objections in the presence of the church and applicant. If the objections are deemed sufficient for rejection, the applicant is rejected. If the objections are not sufficient, the matter is investigated and settled by the body. This is done so that no member can, by malice or prejudice, prevent any one else from becoming a member. Members are never received by a majority of the church, they require unity.

Members from other churches of the same faith are received by letter stating that the bearer is in fellowship with the church granting the letter.

The third method, that of reconciliation, consists in restoring to the fellowship of the church members who had been excluded. When the church feels that an excluded member has fully repented of the sin for which he was excluded, he is restored to membership, if he desires restoration.

BAPTISM

The word "Baptist" carries with it the idea of baptism, the word "Baptism," or "Baptizo," "to make whelmed," i. e., "fully wet," and this word is from the Greek verb "Babto" "to whelm," i. e., "to cover wholly with a fluid." I quote from Strong's Concordance and Greek Lexicon. The Baptists who compose Fisher's River Association fully believe and practice the above, their mode of baptism being that of immersion. In this body, or the church composing it, I believe that none practice administering the ordinance of baptism except or-

dained Elders, and no person is considered a fit subject for baptism except persons who have been regenerated and born of the Spirit of God.

Baptism is always public and generally on the Sabbath day, though there is no fixed rule as to the day of the week.

We had just previously noted that baptism was always by immersion and will now give the manner. When a person or persons are to be baptised, a place is sought where the water is from two and one half to three feet deep. When the time appointed arrives the congregation usually sings a hymn, joins in prayer; and then, the prayer being ended, the minister takes the candidate by the hand, leads him down into the water. The candidate then turns his face downstream, crosses his hands upon his (by the use of the words "his" we do not mean that women are excluded from this rite) breast and gives himself up into the hands of the minister. Then the minister puts one hand to the back of the neck, or head, the other to the hands of the candidate, and says, in substance, "In obedience to the command of our Lord and Savior Jesus Christ, I baptise you in the name of the Father, Son, and Holy Ghost." We then plunge or dip the candidate under the water. The water entirely covers the candidate. They claim that nothing short of burial in the water is baptism, and will often repeat, "Buried with Him in baptism" All persons who become members are baptised by some ordained minister of the Primitive Baptist order, even if he has been immersed before by some other order.

COMMUNION

Communion, or the Lord's Supper, consists of taking bread and wine. This, as all other of their rites, is public, and usually on Sunday, at the close of the worship

or after preaching. When the preaching service is ended, a recess of from thirty to forty-five minutes is given, during which time the deacons prepare a table with a little bread made of flour and water (no leaven being used), and some wine. Seats are arranged in order, so that all the members of like faith may be seated. Members of other denominations or orders are not invited to commune with them. This is not because they have any hard feeling towards others, or do not believe that they are all unconverted, but because this is a communion with the Lord, by His command, and no person who is not in full church fellowship is allowed to partake with them; even their own members who are "under dealings," that is, stand charged with some disorder, though they have not been tried and adjudged guilty, must abstain from the communion until they are set in order by the charge being either removed or disproved, or he has been forgiven the offense.

When the members are all seated near the table they usually sing a hymn, then the minister takes the bread in his hand, asks the members to join in thanks and prayer. After a short prayer, he breaks the bread into small pieces, gives it to the deacon or deacons, who pass the bread around to each member who takes a piece and eats it in the most solemn and affective manner. During the time he is breaking the bread, and also while the deacons serve it, the minister discourses about the death or sufferings of the Savior for His people. After the bread is served, he takes the wine, and after a short prayer and thanksgiving, pours some of it into a goblet or small vessel, gives it to the deacon or deacons, who serve it. Then they sing a hymn and go out.

WASHING FEET

The washing of each other's feet is practiced by most of the churches in this Association. It is claimed by them that, "If I, your Lord and Master, have washed your feet, ye also ought to wash each other's feet" is as much a command as is the command for baptism, or communion; and all agree that feet-washing should be practiced in the churches. But there are a few who believe that the command simply implies humility and not the literal act. So it is agreed that no test of fellowship shall be made either the one way or the other. All, who desire, can wash; those, who do not so desire, are at liberty to refrain from washing. This command is usually complied with at the close of communion services, and before the singing of the last or closing hymn. Basins and water are prepared, as well as long towels. After the taking of the wine, someone (usually the minister,), takes off his coat and lays it aside. Then takes one of the towels, girds it about his body, pours water into a basin, and announces that if anyone is willing, he will wash his feet. Someone then pulls off his shoes and socks, and the washing is begun. When he is through, the brother, whose feet he has washed, washes his so that they "wash each other's feet." In like manner they wash in pairs until all who desire so to do have engaged in the act of washing feet. At a first thought of the matter, this seems quite simple, but to see the act is entirely different. Instead of mirth, it produces the opposite effect. The writer has often seen the tears drop from the eyes of the person doing the washing, and fall upon the foot or feet of the brother whose feet he is washing; and, during the while, many, yes, very many in the audience will be shedding tears. At the conclusion a hymn is sung and they go out without the benediction.

FAMILY WORSHIP

Family worship is not obligatory upon the members of the church, some of them practice having family prayers, others do not; yet, all agree that it is a duty and profitable for the Christian.

FAITH

The writer is unable to summon words to express the exact belief, as regards this subject, but it is agreed by all the ministers and members, so far as we know, that faith is the moving power of the Christian; and by it he is prompted to prayer and all other Christian exercises. They believe that no person is able to "act faith," and thereby become a child of God; but that "Faith comes by hearing, and hearing by the word of God," that is, that no person, who has not been quickened by the Spirit of God, and made able to hear and understand His teachings, is moved by faith; but that sinners, who are quickened by the Spirit are made to believe God exists and is a rewarder of those that diligently seek Him; thus being moved by faith, they pray and God hears and grants their petition; that all persons who pray God for the pardon of their sins, receive pardon; that this faith prompts the preacher to his preaching, as well as the hearer to his hearing; that this faith is not obtained by the act of the creature, but is the gift of God.

HOPE

They preach that after the poor sinner has been moved by faith and "shows his faith by his works," that he is enabled to rest in hope; that hope is not a mere supposition or wish, but that it is composed of reliance and expectation; and that it cannot be obtained by human skill, but that it is the outgrowth of experience; that this ex-

perience is brought about by tribulations and sufferings; that when the sinner receives hope in Christ, that he no longer attempt to find rest in the works of the flesh, or in the works of righteousness, which he has done, but that he, by faith, sees the righteousness of Christ as having been wrought for him, and rests in the belief that Jesus loves, and has ever loved him; that He left the glorious courts of heaven, came to earth, was tempted, suffered, bled, and died for him; and that through His death he (the sinner) is saved from the condemnation and eternal banishment, which his sinful nature had justly merited, that he relies solely on the love, merit, and righteousness of Christ, and does not go about to establish his own; that though he is often tempted and does many things which he ought not to do, and even repents of; yet the grace of God is sufficient for him; and thus he rests in hope.

CHARITY

The belief of the Baptists of this Association as regards charity, is that charity is not an act, but a power or condition which prompts the individual, moved by it, to action; that Charity is love in its broadest sense; that persons may be prompted to give, even much or all of their time, or goods and if the giving is not prompted by love (charity), it does not profit the giver; and that if the giver is prompted by charity (love), then he is profitted by the giving, even more than the person to whom the gift was made; that "It is better to give than to receive." So their ministers are very delicate about receiving gifts from their brethren. The writer will, perhaps, not soon forget an incident which occurred at the Association held with the church at Rock House, October, 1901. It was then and there stated to the Association that Elder T. J. Lawson's son had been sick for some

time, causing his father to lose much time and incidentally to come to want. The statement had no sooner been made than the brethren began to take out their purses and hurry down the aisle to the clerk's desk, and there lay down their money for the use of the destitute elder. There seemed to be so much love manifested among the brotherhood, and the money came in so fast that the clerk (Elder A. M. Denny) arose from the desk and began to exclaim, saying, "No doubt many here will say that this is charity; this is not charity, but the fruits of charity. Charity is love," etc. This so far as we know, is the accepted belief as regards charity.

THE MINISTRY

The Gospel Ministry has been much discussed among the Primitive Baptists of this Association. From the earliest history of the body there has been a confirmed prejudice against a salaried ministry, which, no doubt, is more or less due to the fact that one of the great points upon which the Baptist Church split, or divided, in 1835, was the raising of funds for the support of the ministry, both at home and abroad; the Missionary or Means Baptists dwelling at length on the duty of the Church to contribute to the temporal support of the ministry, while the Primitive or Anti-Means Baptists took a different view, contending that the God who called them would see them fed.

THE CALL

This is a subject upon which all the ministry of this body fully agree, that the great essential preparation of a preacher is to be "Called of God." This call is manifested to the individual by the Spirit of God impressing the subject with an obligation and impression to preach

the word, or gospel; and when the individual resists such an impression, it increases rather than diminishes. Also, when any person is so called, not only he, but the church will feel his call and realize that he is profitable for the ministry, and will have a desire for him to be set apart to perform the ordinance of the gospel.

LICENSE

When the church feels that one of its members is impressed to preach and the member himself evidences the same, he is usually invited to lead in prayer, and to talk before the church. After finding that he manifests some power in prayer and preaching, they usually give him a license to exercise. Sometimes the license is limited to the bounds of his home Association; and, sometimes, especially if he seems very gifted, he is fully liberated to preach wherever and whenever God may give him liberty.

ORDINATION

After the church becomes thoroughly convinced that he is called of God and profitable for the ministry, a presbytery of elders is requested for the purpose of his ordination. This request is usually—though not necessarily—made to the Association, and that body selects the elders who are to compose the presbytery. When the presbytery meets, they choose one of their members to preside, and, also, appoint someone to serve as secretary. They also usually call in all the ordained elders and deacons present to act with the presbytery in the ordination. When the presbytery is organized, the candidate is given, by the church, into the hands of the presbytery, who proceeds to examine him as regards his belief in God, in His Son Jesus, and in His word, as re-

corded in the Holy Scriptures. If the presbytery is fully satisfied that the candidate is called, and his views on the scriptures are in accordance with the general tenor of the scriptures, and that he contributes all the praise and glory to God in the salvation of sinners, then the presbytery engages in prayer to God, (one of their ministers leading) during which time each member of the presbytery lays his hand on the candidate's head. After prayer is concluded, some member of the presbytery, usually the Moderator or chairman, proceeds to charge the candidate with the responsibility now resting upon him; also admonishing him to faithfulness in the ministry, &c.

SUPPORT OF THE MINISTRY

While the temporal support of the ministry has been much discussed among many people, and much effort has been made to raise funds for the ministry; yet this matter has never been one to burden or harass the laity of this Association, neither have the ministers of this body, or collection of churches, spent their time in trying to collect, or cause to be collected, money for the purpose of disseminating the gospel among the people. All the ministers of this Association labor for the support of themselves and their families. They are industrious and economical; and, being so, provide for their own homes; and some of them are even able to help others. As there are quite a number of ministers in the Association the churches are supplied with pastors, and no one burdened much. It is considered, and often remarked, that the layman loses his time in attending the church meeting, the same as the pastor who serves him; and, while the minister travels more and goes oftener than the layman, he is always received and cared for, his horse fed, etc., free of cost. The writer never saw a public collection

taken up among the Baptists of this Association, except once for an afflicted minister, the facts of which are given under the title of "Charity" in this little book. But, while they do not take up collections, yet the lay-members do sometimes give to the ministers; but it is done in such a way as to prevent any show or display. The ministers make no charge for marriages and funerals. If anything is given them, they accept it; if not, they do not grumble or complain. They claim to preach the gospel free of charge, for the gospel's sake, and often travel many miles to do so. They usually travel by private conveyance, riding or driving their own stock. Sometimes the minister travels on the train, then the laity usually pays his expenses and conveys him from place to place, when off the railroad. We have known the ministers to spend weeks and sometimes months in traveling from church to church, and preaching the gospel.

DEACONS

The deacon is an officer in the church whose duty it is to look after the general conduct of the church and when any disorder is manifested in any of the members, or if any of the members become alienated from the church or each other, to make an effort to restore order or peace; and if he fails to do so, he reports the same to the church. Also, he must look after the poor of the church and see that the minister's needs are supplied, in addition to serving the bread and wine at the communion service. There are usually two deacons, sometimes three, to each church, who are chosen for their fitness for the place, the church itself making the choice. After the deacon is selected he is ordained by a presbytery, the same as an elder. It is understood that no person can be a deacon unless he is temperate, grave (not a

striker, that is, taking or hearing one side of the question and refusing the other; or cleaving to one brother, and refusing the other; and his wife also must be a temperate quiet woman, and not a brawler or disturber.

A SKETCH OF THE CHURCHES

We will now give a short sketch of each church, under its own name. This sketch of the churches is based on the best information available to the writer; and while omissions or mistakes may occur, we have no intention whatever of giving any one church a better, or fuller sketch than any other. We hope the reader will consider this and not censure the author.

DEEP CREEK

The church at Deep Creek in Yadkin County, is the oldest in the Association, also one among the oldest, if not the oldest in this section of the State. This church was established sometime prior to 1778, as the minutes of their meetings and conferences show them to have been holding regular monthly conferences at that time, with Elder Joseph Murphy as their pastor. We do not know under whose care the church was organized, but, from the best information obtainable, believe that Elder John Gano was the pioneer Baptist minister in this section. According to Benedict's "History of the Baptists," Elder Gano resided and preached in the Jersey settlement of North Carolina, as early as 1758, gathering together the church of that section. This organization was soon "broken up" he says, "by the incursions of the Indians, and he returned to New Jersey, from whence he had removed hither." From the same author we learn that two young

men by the name of Joseph and William Murphy were baptised by Elder Shubal Stearns and began to preach so young, that they were called, "The Murphy Boys." This Joseph Murphy was pastor of Deep Creek church in Yadkin County, (then called Surry.) Yadkin County was formed from a part of Surry County. In 1817, at the monthly meeting in February, Elder Joshua Carter was installed as pastor. The church had previously asked for ministerial help from Grassy Knob and Flat Rock churches, and the response, Elders John Angel and William Britain, from their respective churches, came to Deep Creek, and placed Elder Carter in care of said church. He served for several years and was succeeded by Elder James J. Speer, who served until his death, February 3, 1853. In May of the same year, Elder John Jones was made pastor and served until his death, in December of 1875. Soon after his death, Elder A. M. Denny was chosen pastor and is still in their service. This church has continued one steady course. It has opposed the Mission system in its early history, and would not follow the other churches of the Yadkin Association in buiding up the Missionary cause with a Missionary fund. So she joined with other small churches, of her own faith, and became a component part of Fisher's River Association. Her number, while Elder Speer was her pastor, was 26; at present it is about 40.

FISHER'S RIVER

This church is one among the oldest in the Association. When, or by whom it was organized, we have no way of knowing. But we find from the records, now in the hands of her clerk, that this church was holding regular monthly services and conferences as early as 1808. While the records have been carefully perserved, yet the fading

of ink and the manner of keeping them make it impossible for us to ascertain the change of pastor, or who was pastor in the earlier history of the church. But we find that an Elder Washburn was pastor as early as 1825, and an Elder Potter in 1830. We also note that, in 1822, a new meetinghouse had been built on the Ararat River, and services were being held there under the watchcare of this church; and that, in 1824, this church had 74 members. In 1829 a delegation was sent by this body to each of the following churches, to-wit: State Line, Little Yadkin, Cool Spring, Ararat, Mitchell's River, Snow Creek, Cody's Creek, and Stuart's Creek. The best information we can get is that the purpose of this move was to consider the situation as regards the "Mission System," and "Sunday Schools," which finally led to the holding of a convention at Cody's Creek, in 1832, to which this church sent Drury Hodges, Drury Kersy, and C. Howard, as delegates; and the name "Fisher's River" being given the new Association is but a fitting memory of the active part she took in the constitution of the body.

This church has had several elders to serve her as pastor, whose names we do not recall; but Elder John Jones served her a long time; and more recently, she was served by Elder M. G. Harbour; and, at present, by Elder W. H. Atkinson. She has had no great revivals at any time, but a regular, quiet progress, and all the while trying to honor the God in whom she believes. Her present number is only 19 members.

ARARAT

This church is located at present four miles west of Pilot Mountain, at a point known as Cedar Hill. It was constituted with about 25 or 30 members, on the 12th day

of September, 1822, by a presbytery of elders, to-wit: William Davis, Manan Hill, Thomas Oliphant, and John Wilson. Elder Oliphant was its first pastor, and served for a number of years, and was succeeded by Elder John Jones, who served from the time of his installment until his death in 1875. Elder Gabriel Denny was then chosen, and is their present pastor. This church has been a very prosperous one. We might truthfully say that the churches of Hogan's Creek and Union are both the out-growth of this one. We will also state that Elders M. G. Harbour, G. Denny, A. M. Denny, R. R. Key, W. M. Stone, and the writer were all ordained while members of this body. At one time she had some trouble in regard to the question of correspondence with the Mountain Association. This, however, was soon settled, and love, peace and fellowship has existed ever since. The present membership is about 65.

FRANKLIN

This church is one of the original churches that went into the organization of the Association. We cannot get the date of its origin; but, according to its records, it was in conference in the date of 1824, on the first Saturday in February, with Elder P. B. Cockerham as their pastor. Elder Cockerham was one of the organizers of the Association. Since that time, Elders Elijah Ramey and T. J. Lawson each served a long while, and now Elder W. H. Atkinson is their pastor. Their present number is about 45 members.

ROUND PEAK

This church is among the oldest in the Association, and

is one of the original churches that went into the constitution of the Association. We have no record of the presbytery constituting the church; but, from the best information available, we believe it was organized under the care of Elder Silas Jones, who served it from the time of its organization, which was about 1825. Elder Calvin Jones also served as pastor some years, and Elder Nathan Alberty quite a number of years. Elders John Vass, Eli Kane, Wesley Brindle, Wm. M. Stone, J. D. Draughn and, we believe, Elder H. Cain, all served for a longer or shorter period of time. This church has never experienced any "great revival" (as some call it), but has pursued a continued course of such conduct as would prove to the world that she fully believed her Articles of Faith which—though worded differently—contained the same meaning as the Old London Confession of Faith. Their present membership is only 13 members.

STATE ROAD

This church is quite an old body, having organized (from the best information obtainable) about the date of 1830. Elder Pleasant Cockerham was its first pastor, and caused the house of worship to be erected. After the death of Elder Cockerham, Elders T. J. Lawson, M. G. Harbour, A. C. Woodruff, J. M. Wyatt, and others all served for a longer or shorter period of time. Their present pastor is Elder J. M. Royal. This church has never been a very strong body as to numbers. They had some severe troubles with their pastor (Elder Wyatt) at one time, the particulars of which the writer is not able to give. In this connection, we would say that but little care had been taken of records, and much of the desired information is unobtainable. Their membership at present, is about 33 members.

SWAN CREEK

This church was organized some time prior to 1832, and was one of the churches that went into the organization of Fisher's River Association. At the beginning it was in Surry County, (Now Yadkin), near the town of Boonville (we learn), but we have none of its records or proceedings. It ceased to exist, as an organization, about the date of 1865, and most of its members joined at Deep Creek.

FLAT SHOALS

This church is at present located in Stokes County, N. C., about four or five miles northwest of Danberry. It was a part of the Association as early as 1848, with Landon H. Southern as a delegate, who afterward served the Association as clerk for a session or two. We do not know when or where it was first organized, but the first we know of it was at its present place of worship, with (as we believe) Elder Robert W. Hill as pastor. Elder A. Moran served a long while as her pastor, and now Elder W. H. Atkinson is serving her. She was granted a Letter of Dismission, about 1863; and, sometime afterward, joined Mayo Association.

ROCK SPRING

This church is located near the junction of Mitchell and Yadkin Rivers, and was organized in 1840. The presbytery was composed of Elders Robert Welbourn, and Robert Pardue. We have not the number of members at the beginning, but from the best information we can obtain, the church was small from the beginning. At first this church belonged to the Roaring River Association, and joined Fisher's River by letter. Elder Robert Welbourn served them as pastor for a period of thirty-two

years and seven months. He was, as we believe, a good man, and the service faithfully performed. Elder W. J. Combs served them about one year, Elder M. G. Harbour about nine years, and Elder Wm. R. Welbourn (grandson of Elder Robert Welbourn) about six years, Elder Gabriel Denny about three years, Elder Russell Key two years, and Elder C. B. Denny about six years. While this church has never, at any time, experienced a great revival, yet it has for many years contained some very lovely members, who are exceeding firm in the faith. Perhaps its being so near the church of Mulberry caused its membership to be small, especially during recent years. Its membership is small.

FLOWER GAP

At a time unknown to the writer, the church at Round Peak set off an arm at a place in Carroll County, Virginia known as Flower Gap, about two miles from the town of Lambsburg. This little vine, watered by grace, grew in numbers to about 25, when the ministers and messengers composing Fisher's River Association thought best to constitute them into a body. And, accordingly, they appointed a presbytery of elders, to-wit: John Jones, and E. R. Canter who, on the 21st day of August, 1841, met with the arm; and, finding them sound in the faith and practice, proceeded to constitute them into a body known under the name of the church at Flower Gap. They chose as their pastor, Elder Hugh Jones, who served them faithfully for a period of thirty-six years. During all this time they continued to prosper. We will also mention one of the deacons, F. M. McCraw, whose service was of much value, not only to the church, but also to the Association. Sometime, about 1878 or 1880, they chose Elder C. Blackburn, who served them about six months. Elder A. M. Branscome served two years, and then they

chose Elder J. M. Wyatt, who served about six years. Since that time their present faithful pastor, Elder J. D. Vass, has been serving them. When Zion Association was continued she became a component part of that body. Her present number is about 65 or 70 members.

FISHER'S GAP

Far up in the mountains, near a small town or village, by the name of Roaring Gap, is a band of pilgrims known by the name of the church at Fisher's Gap. This church was constituted in 1844, by a presbytery of elders, chosen by Fisher's River Association, to-wit: Elders John Jones, and E. Canter, who met with nine members, with Letters of Dismission from other churches; and, finding them orthodox, organized or constituted them into a body. They chose as their pastor, Elder Elijah Ramey, who served them for a period of fourteen years. In 1858 they chose Elder T. J. Lawson as their pastor, who served them very faithfully for forty-two years, and died. We do not know who is his successor. The present membership is about 56 members.

TOM'S CRREEK

The church at Tom's Creek, located about eight miles north of Pilot Mountain, was at first an arm of the old church originally called "Red Cabin," now, "State Line." In August, 1856, it was constituted into a church, Elders James Hill, Daniel Connor, Claybourn Plaster, and Austin J. Cassell, serving as a presbytery. They at once elected Austin J. Cassell as their pastor, who served them faithfully until 1868. Elder Wm. Moran then served them one year and died. At his departure his son, Alexander Moran, became pastor, and served until 1884. Upon his moving to another County, he resigned, and Elder H. Cain served them until 1899, when he resigned.

Elder H. D. Mickey served two years; and, upon his resignation, Elder G. O. Key was chosen and is their present pastor.

In the date of 1867, this body received more members than any church in the Association ever received during the same space of time, baptising 67 members. The year previous 18 had been added, and the year following, 13 were baptised. Ninety-eight members received by this body in three years.

This church may well be called the mother of Volunteer, Rock House, and Albion. There have been quite a number of Elders ordained here. Those now living and in the ministry are, H. Cain, Joseph Atkinson, and John Moran. While there has been some trouble in this body, it is now a warm and prosperous church, numbering about 75 members.

WHITE OAK SPRING

On the 26th day of October, 1872, while Fisher's River Association was in conference at Fisher's Gap, a presbytery of elders was appointed to meet at White Oak Spring, about two miles northeast of Mt. Airy, and organize a church there if though expedient. They met soon afterwards and constituted or organized a church there with a very few members. They chose Elder H. Cain as their pastor, who served them until they disbanded and joined other churches by letter. Half of the members joined the church at Stuart's Creek, and half joined at Tom's Creek. This disbanding occurred about the year 1890.

ELK SPUR

The church at Elk Spur was constituted in December, 1873. The following elders, chosen by Fisher's River Association, serving as a presbytery, to-wit: Elders John Jones, Hugh Jones, and John Vass; and who called to

their assistance , deacons F. M. McCraw, Henry Hawks, and Levi Edwards. There were only 11 members at the time the church was constituted. Watered by grace, fed by the word of God, and ministered to by Elder Hugh Jones until the Lord saw fit to call him home; then by Elders John Vass, Eli Kane, and, at present, A. Gardner. They have slowly increased in numbers, until, at present, they number about 40 members.

There has been very little trouble in this body. And, though few in numbers, yet they are strong in faith, continually trusting that He who called will ever keep them.

This church was one of the number petitioning for a letter to join in the organization of Zion Association, and became a part of that body.

CODY'S CREEK

About five or six miles south of Dobson (the County seat of Surry County) is the spot upon which stood the old church known as Cody's Creek. We have no way of knowing when or by whom it was constituted, but learn that it was one of the original churches that went into the constitution of the Association. The Association was organized at this church in 1832. In 1848 we find that Elder Nathan Alberty was a delegate from that church to the Association; and learn that he served that church as pastor from 1849 until his death, or nearly a half century. In his old age the membership grew very small by reason of death and other causes; and, about the date of 1895, Elders M. G. Harbour and G. Denny, serving as a presbytery, dissolved the church by giving each of the members a letter of dismission. Most of the members joined the church at Liberty.

SENTER — LIBERTY

A church by the name of Senter was organized about five miles southwest of Dobson, on the 13th day of March, 1879. Thirteen members bearing letters of dismission from other churches of the same faith met with Elders B. E. Caudle, Wm. Lundy, A. J. Taylor, J. D. Draughn, and A. C. Woodruff, who, acting as a presbytery, after examination, found them in order and constituted them into a church. At first this church was a part of the Mountain Association, but afterward joined Fisher's River by letter. They chose Elder Draughn as their pastor, and he served them until 1888, when they decided to move their place of worship to Liberty, at which place Elder G. Denny had been serving for some time. (Elder Draughn ceasing to serve.) Elder Denny continued to serve them (both bodies uniting under the name of Liberty). Elder Denny served, in all, twenty-six years, after which Elder Harbour became pastor. This body is quite a lovely band of Christians, numbering 34 members.

ZION HILL

The church at Zion Hill is located about twelve miles northwest of Mt. Airy, N. C. On Saturday before the fourth Sunday in July, 1878, Elders Wm. Lundy, Isaac Webb, B. E. Caudle, and J. D. Draughn, serving as a presbytery, met with 20 members, bearing letters from Crooked Creek and Good Hope—both of these churches then belonged to the Mountain Association—at the above-named place; and, on due examination finding them orthodox, constituted them into a church. They chose Elder Wm. Lundy as their pastor. This church joined the Mountain Association; but, in 1891, joined Fisher's River Association by letter from the Mountain. Elder Lundy served them nine years, at the end of which time they chose Elder D. S. Webb, of New River Association,

who served them one year. Then, for awhile, they were deprived of a pastor. In 1893 they elected their present pastor, Elder J. D. Vass. This church has had no great revival, and no divisions. They joined the new (Zion) Association at the time of its organization. Their present number is about 30.

MULBERRY

About ten or twelve miles southwest of Dobson, which town is the County seat of Surry County, the above-named church is located. On the 27th day of July, 1881, Elder Wm. Lundy, of the Mountain Association, and Elders J. D. Draughn, T. J. Lawson, and A. C. Woodruff, of Fisher's River Association, met with 23 members, bearing letters of dismission from other churches of the same faith; and, finding them sound in the faith, constituted them into a body. They adopted the Articles of Faith, and Rules of Decorum in common use among Primitive Baptists, and chose Elder J. D. Draughn as their pastor, who served them seven years. Elder W. R. Welbourn served them two years, Elder T. J. Lawson one year, and Elder C. B. Denny has been serving them ever since 1894. This church has never had any great revivals in it, yet there has been occasional accessions and a few exclusions. This body contains some very able and highly esteemed members. Their number at present is about 25.

HOGAN'S CREEK

The church at Hogan's Creek is located about three miles from Siloam Depot in Surry County. It was first an arm of the church at Ararat, but soon received several members by experience and baptism, and the mother church granted letters of dismission to the members con-

stituting the arm;* and, in the date of 1885, the Association appointed a presbytery of elders, to-wit: Gabriel Denny, A. M. Denny, and Nathan Alberty, who met with the said members, 23 in number, and, finding them sound in the faith (or orthodox), constituted or organized them into a church under the above name. They at once chose Elder M. G. Harbour (one of their number), as their Moderator, who has served them quite faithfully ever since. This church has for the most of the time been prosperous. At one time it numbered more than 60 members, but quite a number took letters with which they joined in the constitution of the church at Union, it being an arm of that body. The church now numbers about 30 members.

* An arm of a church, as understood by the Primitive Baptists of this Association, is a body of members set off from the main church with authority to receive members, but not having authority to transact any other business. They do not represent themselves in Associations, except through the main body or church to which they belong.

UNION

The church at Union was organized in May, 1888. Elder D. S. Webb, of the New River Association, made several successive appointments, and preached with much power in a community about six or eight miles east of Dobson, Surry County, N. C. The word effective in power, was heard with much joy, and many came home to their friends, bearing the glad tidings of salvation and 16 were baptised at one time. On Saturday, April 21, 1888, the Association being in conference with the church at Rock Spring, in Surry County, N. C., granting the request of the church at Hogan's Creek, appointed a presbytery of elders to attend the church or arm of Hogan's Creek, at Union, in the community above named, and constitute or organize them into a body or church.

The presbytery, to-wit: A. M. Denny, G. Denny, Nathan Alberty, and J. D. Draughn, met 45 members with letters

of dismission from other churches, and, finding them orthodox in faith, constituted them into a church and ordained John G. Jones, A. Z. M. Denny, and King D. Key as deacons, in said church. The church chose Elder M. G. Harbour for their Moderator, and under whose watchful care the church has continued to prosper. About 60 members is the present number in fellowship. Two elders, to-wit: G. O. Key, and W. H. Atkinson have been ordained to officiate in the gospel ministry, one of which is still a member of that body, the other (Elder Key) has removed to Pilot Mountain. Several members have been granted letters and joined at other places. There has been very little trouble in this body, and not a church in the bounds of the Association stands fairer as a light to those who may behold her.

ROCK HOUSE

The church at Rock House was an arm set off by the church at Tom's Creek. For several years it was only a part of that body, but opened a door and received members. In April, 1889, the Association, in conference with the church at Union, appointed a presbytery of elders to attend the arm and constitute them into a church, if found orthodox. On the 22nd day of June, 1889, there met with the members, composing the arm, Elders H. Cain and G. Denny, whom the Association had appointed. They called to their assistance Deacon Wm. Southern. After due examination, they found the arm an orthodox body and constituted them into a church. They chose Elder H. Cain as their pastor. He served them three years, at the end of which time, he resigned. They then chose Elder W. H. Atkinson who served them until 1903. They then chosen Elder G. O. Key who served them one year. Again they called Elder W. H. Atkinson. With 10 members at the beginning they have been prospered until at present their number is about 48.

DOVER

Near the village of White Plains is a church by the above name. At the spring session of the Fisher's River Association, the church at Stuart's Creek sent a request for a presbytery to organize a church at the above-named place. The Association appointed Elders M. G. Harbour, A. C. Woodruff, C. Blackburn, and W. H. Atkinson, who met with Elder F. J. Stone and several deacons, who also served with the appointees on the 5th day of August, 1893, as a presbytery for the organization of Dover Church. Fifteen members presented letters from other churches of the same faith (mostly from Stuart's Creek); and, after examination, being found sound in the faith, were declared a church by the presbytery. They chose Elder J. D. Draughn as their pastor, who has served them ever since. Their present number is about 15. Letters of dismissal have been granted to 7.

MARTIN

On the top of the Blue Ridge Mountain, near where the Volunteer Road crosses the Mountain, is situated a little church by the name of Martin. This body was organized on the 29th day of November, 1875, Elders M. G. Harbour and J. M. Wyatt, with Deacons A. Webb, J. W. Strickland, S. B. Bowman, and J. J. Ayers serving as a presbytery. Only six members at first composed this church. Their first pastor was Elder A. Gardner, who served four years. Elder A. Z. Phillips served one year, after which their present pastor, Elder Isaac Webb, accepted the care of the church, and has been serving ever since. Their number is about 25 or 30 members.

ALBION

Among the foothills of the Chestnut Ridge Mountains, four miles north of Westfield, is an old graveyard, for many years a burial ground of the Jessup family. So

for many years, it carried the name of "Jessup Grave-yard." In 1898, the author of this work began to preach there. There seemed to be so much interest manifested that, by request of the church at Tom's Creek, a door was opened for the reception of members. Some joined, and more interest was manifested; and, on Saturday before the fourth Sunday in June, 1899, the church at Tom's Creek called for or requested a presbytery to meet there for the purpose of constituting a church, if found orthodox.

On the 8th day of July, 1899, Elders H. Cain, G. O. Key, H. D. Mickey, and J. A. Ashborn and Deacons O. J. Denny and H. C. Booker, met with 14 members, bearing letters of dismission from Tom's Creek and State Line churches. They constituted them into a body, which adopted the name of "Albion," from the white land on which the meeting was held. It was a meeting long to be remembered, though held out of doors under an old oak tree.

They adopted the Rules of Decorum, Articles of Faith, and Covenant in general use by Primitive Baptists. They chose the author of this book to serve them as pastor. Their present number is about 40 members.

MOUNTAIN VIEW

This church, located near the foot of the Blue Ridge Mountain, near the Volunteer Gap, was organized on the 30th day of March, 1895. Elders M. G. Harbour and A. Gardner, with Deacons H. C. Booker, J. C. McCraw and J. W. Strickland, serving as a presbytery. There were 14 members at first, and they chose Elder A. Gardner as their pastor, who served them until very recently, when Elder Garland Allen accepted their call, and is now their pastor. The church is yet small, with about the same number with which it organized.

PILOT MOUNTAIN

The church at Pilot Mountain was constituted on the 2nd day of December, 1896.

A presbytery of elders, C. B. Denny, H. Cain, and others, was appointed by the Association when convened with the church at Volunteer, in October, 1896. Elders Cain and Denny were present with the arm of Ararat Church, at Pilot Mountain, December 2, 1896. Elder Elijah M. Barnard, of Mayo Association, being present, was requested and took part with them. Deacon P. W. Lawrence also was chosen as a member of the presbytery.

Twelve members with letters or certificates of membership from Ararat, Union, and Tom's Creek churches came forward; and, being found orthodox, were constituted into a church under the name of the church at Pilot Mountain. They chose Elder E. M. Barnard as pastor, but the distance being so great, and his time so filled in attending other churches, he could not serve. They then chose their present pastor, Elder G. O. Key. They also agreed upon Articles of Faith and Rules of Decorum, almost verbatim with those laid down in Hassell's Church History. Their present number is about 50.

Elders O. J. Denny and C. F. Denny, the former now residing in Randolph County, N. C., and the latter in Greensboro, N. C., were ordained here on about December 26, 1904.

STUART'S CREEK

This church is a very old body, but just when it was organized we have no way of knowing. The earliest account we can get is the date of the deed to the plot of land on which the house stands. This was (as we learn) executed in 1794. We learn that the first church book was burned in the home of one brother Moss some forty or fifty years ago. About or before which time Elder John Jones became its pastor and served it a long while. At

his death, Elder A. M. Denny became its pastor and served two years. Elders John Vass and J. D. Draughn served one year, then Elders Isaac Webb and J. D. Draughn two years, Elder D. S. Webb one year, Elder C. B. Denny some years, and now Elder G. O. Key is its pastor. It was this church of which H. C. Booker, "the sweet singer," was a member. Its present number is about 70 members.

VOLUNTEER

This church is located about three miles south of Pilot Mountain. At first this church was an arm set off by Tom's Creek Church. On the 16th day of November, 1867, Elders John Jones, Wm. Moran, Alex. Moran, Hugh Jones, and Nathan Alberty, under appointment by the Association, met with 22 members at the above-named place, all bearing letters from the church at Tom's Creek; and, finding them orthodox, constituted them into a church. They chose Elder Wm. Moran as their pastor, who served them until his death. Elder Alex Moran, his son, was his successor, serving them several years. Elders H. Cain, C. B. Denny, and others, for a longer or shorter period of time. At one time the church got in bad shape, owing to the non-fellowship existing among several of the members. After the difficulties were settled and fellowship restored, they chose Elder G. Denny, in April, of 1888, who served them about four years, and resigned; on his resignation, in March, 1895, they chose Elder W. M. Stone, their present pastor. Elders H. D. Mickey and J. L. Pyrtle were ordained at this church.

Their present number is about 42.

CERTIFICATE OF PRESBYTERS

Stokes County, N. C., November 16, 1867.

We, the undersigned presbytery, this day met at Volunteer meetinghouse, an arm of Tom's Creek, according

to request of said church, and went into the examination of the orthodoxy of said arm; and, believing it to be orthodox in the faith, constituted it as a church of the Primitive Baptist faith, to exercise all the privileges of the gospel; also, we went into the examination of the two brethren, James George, and P. W. Lawrence, and believing they were orthodox in the faith, set them apart to all the duties assigned them as deacons for said church.

Signed by us, the presbytery,

John Jones; Wm. Moran; Alex. Moran;

Hugh Jones; Nathan Alberty.

CONCLUSION

In the last chapter of this little book we will note some of the characteristics of the Primitive Baptists in the mountains, more closely than has been done elsewhere in this work.

We will first note some of their customs in the management of their church matters, which are by no means fixed laws among them.

First, all through this work will be noticed the fact that most of the presbyteries are appointed by the Association, yet there is no such a law. Why is this? Is it because they claim the Association higher authority than the church? By no means. The church is the **highest** authority; and the Association is only a union of the churches composing it, and claims no power over any of the churches (see Constitution). We would ask why, then, is the appointment made by the Association? It is because of the great desire to preserve perfect unity. The church desiring a presbytery asks the Association, where all the elders can be together and arrange the matter to their best convenience, and choose those who will best suit for the purpose. Then the Association simply requests the elders chosen to attend the request of the

church; and, for the instruction of all, they report what they do back to the Association. But someone will ask, Are no presbyteries obtained without the help or consent of the Association? Yes; it is sometimes necessary to have a presbytery sooner than one could be obtained from the Association. In that case the church, so desiring, applies to a sister church, or to some elder or elders to give the desired aid, and they comply with the request.

A presbytery is usually composed of two or more ordained elders. Ordained deacons also serve on presbyteries, but it is not customary or considered orthodox for a presbytery to be wholly composed of deacons. The work done by presbyteries is ordination of elders and deacons,—there is no such title as “Bishop” used among them, though it is usually understood that all elders have a right to the title of “bishop”—constituting or organizing churches, and, in case a church gets too weak to exist longer as a body, a presbytery is necessary to dissolve it and grant letters of dismission to its members.

While the church is considered the highest body, and no ecclesiastical power over it, yet no church is supposed to have the right to withdraw from the Association without the consent of the Association. If a church wishes to join another Association, it gets a letter of dismission from the Association of which it is a part, just as a member of a church who wishes to join at some other place; and, in like manner, no member of a church has a right to go some other place and become a member there, without a letter of dismission from his home church. One might ask, Why do they require a letter of dismission? It is plain that if going at random was tolerated that person or persons or members who become a little dissatisfied at some action of the church or Association, might leave because of the dissatisfaction, and thereby the fellowship

or unity of the church would suffer. But if the party or parties, wishing to move, obtain a letter, the letter itself states that fellowship exists, and no one is hurt by the move.

We will also note the fact that the Primitive Baptists do not have very long, or protracted meetings. This is not because they do not like to meet together and stay together a long while, for they love each other very much and often make sacrifices simply to be in each other's company; but the reason is because, at those long meetings, lasting several days, there usually get up more or or less excitement; and they claim that persons may get excited in this way, and mistake the excitement for a change of heart, thus being deceived. They claim that excitement is no part of the Christian religion, and should be guarded against. While it is true that they do not have long or protracted meetings, yet when their Associations convene, they have very large congregations, most generally from two to five thousand people assemble at the place of holding the Association. Almost everybody, near enough, "take company," that is, they open their doors and invite the people to their homes, and entertain them free of charge during the session of the Association. Usually on the last day of the Association, and sometimes on each day, dinner is carried to the church and served. Some have come long distances and must return, so this is necessary to prevent hunger.

If a member is able to entertain his brethren in this way and refuses, which they seldom do, he is dealt with for covetousness, just as for any other sin. As a rule, they are very hospitable, and no pains are spared in providing the best they can get for their guests.

At these Associations three delegates from each church are expected; correspondents from all neighboring Associations of the same faith, together with elders from a

distance, and all others who may wish to come and visit the Association or hear the preaching.

It also seems to be well understood that no confederation of members or churches for the purpose of effecting changes or reforms is tolerated. If a change is desired, it should be worked for in the body as a whole, whether in church or Association; and if by reasoning the matter calmly the entire body is consentive, no one is hurt or wounded in feelings; but if a portion confederate themselves together to oppress or suppress others, even though the confederating party or parties should succeed in obtaining a majority, then those who were suppressed would be wounded, and true fellowship could not exist. This, however, should not be understood to prohibit brethren, be they few or many, from discussing privately or publicly existing evils or needed reforms.

FREEDOM

It is claimed by all Primitive Baptists, so far as we know, that until a person is converted to Christ, or in Christ, that such person is in bondage to sin; that sin is reigning (ruling) over him; and in such condition, he cannot feel entirely free, no matter what the environments may be. But, as it is understood by the church, he has a master (sin), whom he is serving continually; and that, though while in nature's night, or unquickened, he is hardly conscious of it. Yet it is, all the same, true; and when quickened, he realizes his bondage and attempts to get out, but finds that it takes the prevailing grace of God, manifested to him individually, to bring about true freedom. Hence, "If the Son make you free, ye shall be free indeed." Thus realizing that freedom is bought with the precious blood of a crucified Redeemer, they hold freedom and liberty as the great treasure here and are not ready to become entangled with bondage.

They are careful not to join secret orders of any kind, as there appears to be some “**secret**” or “**hidden**” thing that they are not allowed to divulge; and, hence, the tendency to bondage. They claim that secret orders are dangerous to both church and state, and should not be tolerated. They often call them the “hidden work of darkness.” They oppose all oppressive laws; very few of them favor “Prohibition” simply as a legal statute, but they hold that if any “Prohibition” is effective, it must be wrought in the heart, and, once wrought there, is effective, indeed. Yet some favor legal “Prohibition.”

INDUSTRY

As a rule Primitive Baptists are very industrious, and very few of them fail to own little homes, as is stated somewhere else in this little book. But desiring to continue in the “old paths,” very few of them launch out into the field of the inventive genius or take great risks in trying “something new.” They eye new things with suspicion, until fully tried. So, with the shifting of commercial interests, the seeming uncertainty of trade and manufacture, cause most of them to choose to be farmers, do their own work, eat their own raising of meat and bread, feed their own herds and use their milk and butter. This, also, tends, they say, to keep them freer and happier than they could be if otherwise engaged. You seldom or never see them in the market places or places of amusement, engaged at Checkers, Cards, Dice, or other games of amusement.

While few of them are “Prohibitionists,” yet drunkenness is looked upon as a very grave offense and it not tolerated. Virtue is a trait of character without which no one can be a Primitive Baptist, indeed. So it goes without saying that they are chaste, keepers at home, etc, etc.

While very few of them have become scholars, in the

true sense of the word, yet it is not due to the fact that they desire to put a premium on ignorance, but to the fact that up until quite recently they have not had access to good schools within their reach.

Remarks having often been made relative to the great number of preachers in this Association, calls upon us to say that it is true that this Association has been blessed with quite a number of worthy ministers; and, while this is true, it is also true that there has been some unfaithfulness on the part of those liberated to preach, as well as on the part of those liberating them, often being prompted by a spirit of kindness and love, not with an intent to injure the cause or the brethren.

In conclusion let us say that, when we reflect on the history of this little body of worshippers, of their faith, devotion, love, virtue, as well as their troubles, trials, doubts, and fears, it calls our mind the following little poem :

Where must a weary sinner go
To soothe his sinful mind?
What creature can conceive his woe,
Save one of his own kind?

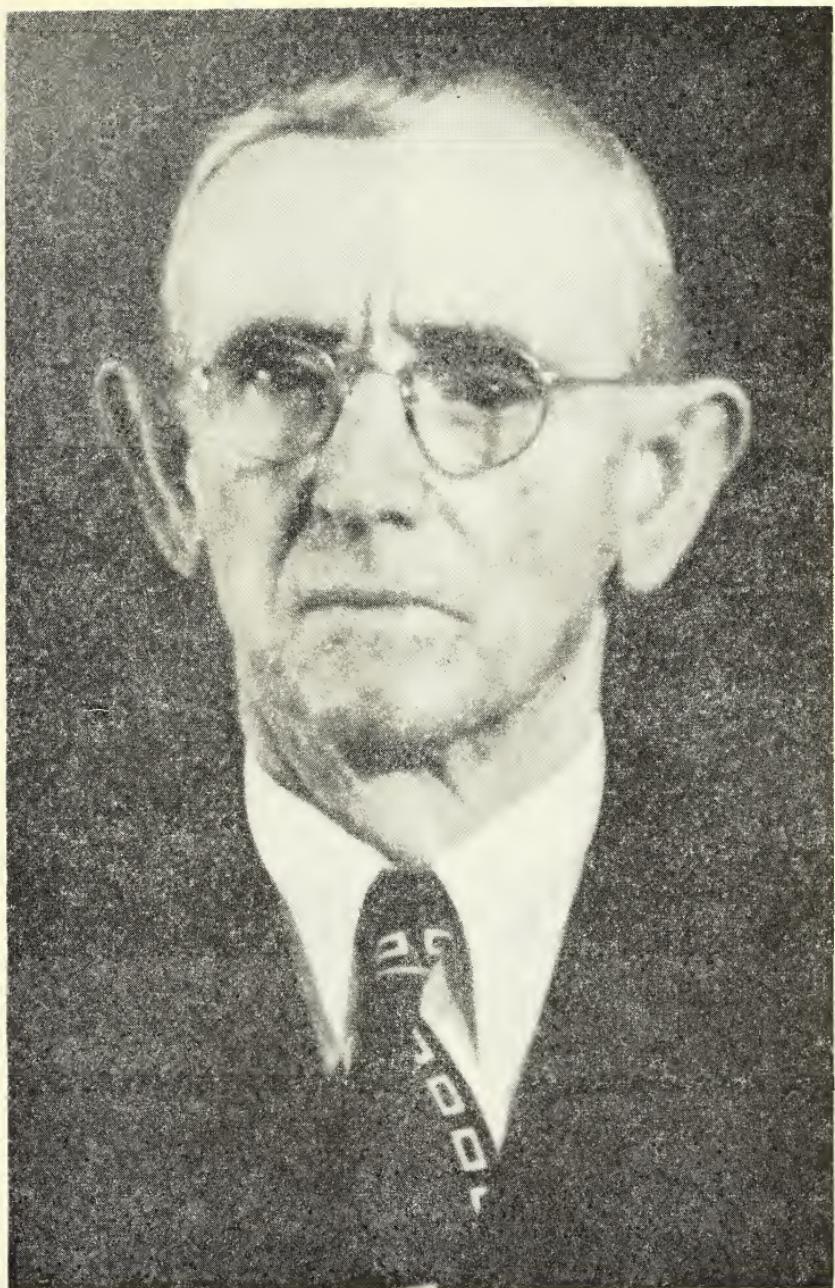
His eyes ascending up to God,
The Holy, Wise, and Just;
He sees a doom to be deplored,
And meet that doom he must.

There is no hope in justice, stern,
For him such fate to shun;
A God of mercy he must learn,
And to his presence run.

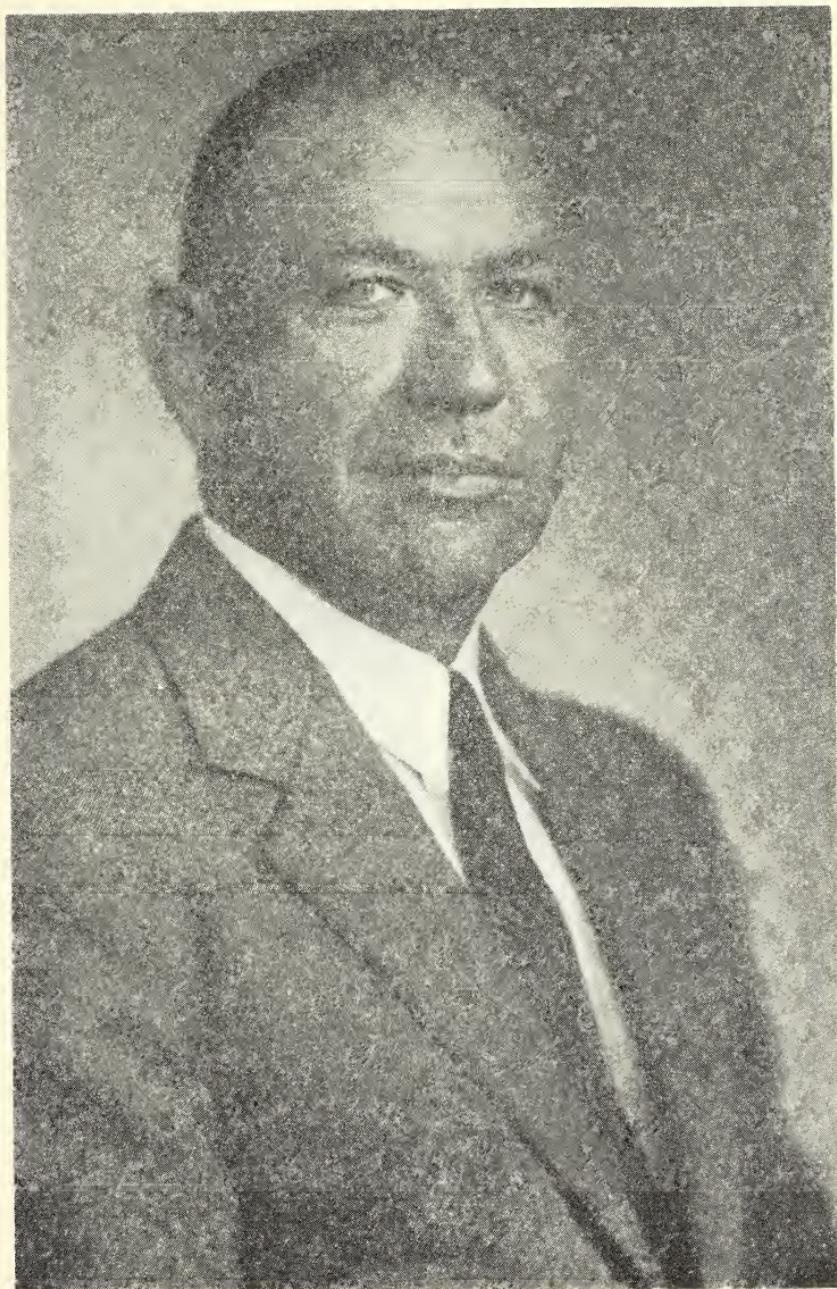
But justice must be satisfied,
In the great Court above,
Before such mercy is applied,
In power, and truth and love.

Jesus, the Son of God, and man;
As God his sin doth see;
As man, before his Judge doth stand,
To set the sinner free.

Justice he sees fulfilled complete,
Since Christ has shed his blood;
And glory crowns the mercy seat,
For he's at peace with God.



DEACON G. J. KEY (Deceased)
Ararat, North Carolina
Served as Clerk 19 years



BROTHER O. W. SISK
King, North Carolina
Present Association Clerk



ELDER FRANCIS PRESTON STONE
Route 2, Box 209, Dobson, North Carolina

Author of the Second Volume of this book, has served the
Association as Clerk and Moderator continually since 1911, and
is the present Moderator

THE SECOND VOLUME

of the

HISTORY

of the

FISHER'S RIVER

PRIMITIVE BAPTIST

ASSOCIATION

1905 to 1953

By

FRANCIS PRESTON STONE

Route Two, Box 209, Dobson, North Carolina

Thy Word is a Lamp unto my feet,
And a Light unto my Path.
Psalms 119:105.

PREFACE

The precedent volume of this History of the Fisher's River Primitive Baptist Association compiled by the late Jesse A. Ashburn (deceased) covering our Association from its organization 1832, to, and including 1904, covering 76 years of its history. We have a desire to continue the work. All the old Elders that were here during that period of time have with practically all the lay members ceased from their labors in this earthly field, and we feel, have left behind a great inheritance to us their posterity. The field that they labored so faithfully in, we have ever endeavored to walk in their footsteps, adhering to the doctrine, faith and practice that they established so well in this, our Association. We would like to show to our younger brethren, at home and abroad, what we have done in trying to keep the sacredness of the cause they loved, as near unblemished as poor mortal man in his weakness can, and that we are still holding to the same principles and practice our ancestors did, preaching the same glorious doctrine, and we endeavor to continue the work that has already been started, praying that God will direct us in the work of compiling this the second volume of our History, that it may prove beneficial and inspiring to those who may read it.

IN COVENANT

As our Covenant, Articles of Faith, Constitution, and Rules of Decorum are in the first volume of this book, and we are still holding to the same, we will not try to add or take from it, anything that is already written, but may at times refer to same. The past is gone with its joys and sorrows and we are reminded by its lessons. We are hastening to that goal from which no traveler ever returns, but amid all the conflicts through which we have

passed these last years, we feel that we yet have much for which we desire to offer thanks for His precious gifts. We desire to continue steadfastly in the doctrine of the apostles, worshipping the God of our fathers, believing that Jesus is the one and only name given among men whereby we must be saved.

We know that we have been comforted and encouraged by the ministers and correspondents who have come among us bringing a message of, and desiring peace, testifying to the precious truths of the Holy Scriptures, and bringing the gladsome sound of salvation alone through the sovereign grace of God and how sweet the peace and fellowship of such union and doctrine is to the believing children while here on earth, and may we be blessed to continue in that doctrine of on earth peace, good will toward men; laying aside vain words that are not food to the children of God. For the spirit of peace which is the Spirit of Christ, enables us to look over each other for good instead of destroying the peace of the brethren to the dividing of homes and churches. It binds the saints together and brings us to our brother's feet. Instead of desiring to be lord over God's heritage, we desire to be the servants of God's humble children.

Dear brethren, we have learned in the past that trials and tribulations await us, every stroke that is needed, will be given us, every promise that has ever been made in behalf of the poor and needy ones, will be to the declarative glory of God, and all shall come up out of all their great tribulations into eternal glory. For in all their afflictions His glory shall spring, and the deeper their sorrows, the louder they'll sing.

1905

**List of Elders in our Association who have died since
the Ashburn History was written**

Elders	Year Ordained	Year Died	Yrs. Preached
T. J. Lawson	1863	1904	41
M. G. Harbour	1869	1910	41
W. M. Stone	1891	1918	27
A. M. Denny	1869	1920	51
Gabriel Denny	1869	1927	58
H. D. Mickey	1893	1927	34
C. W. Stone	1922	1928	6
D. Collins	1907	1932	25
J. M. Royal	1894	1932	38
C. G. Adams	1925	1933	8
G. O. Key	1890	1933	43
J. L. Pyrtle	1902	1946	44
C. B. Denny	1885	1921	34
H. Cain	1868	1923	55
F. P. Stone	1905	Only Elder living listed 1905	

Churches, Clerk, Address	Number of minutes
Albion—M. Z. Hollingsworth, Brim, N. C. -----	38
Ararat—George Denny, Rt. 3, Pinnacle, N. C. -----	61
Deep Creek—W. D. Spenceer, Rt. 2, Siloam, N. C. -----	42
Dover—W. A. Nickols, Rt. 4, Mt. Airy, N. C. -----	15
Fisher's River—M. L. Gordon, Dobson, N. C. -----	26
Fisher's Gap—Jessie Dickens, Low Gap, N. C. -----	60
Franklin—R. H. Riggans, Edwardsville, N. C. -----	43
Hogan's Creek—W. J. Key, Ashhill, N. C. -----	34

Liberty—L. B. Alberty, Rt. 1, Rusk, N. C. -----	35
Little Vine—J. M. Wood, Dobson, N. C. -----	28
Mountain View—T. J. Gates, Rt. 1, Ararat, Va. -----	12
Mulberry—S. B. Jones, Rt. 1, Rusk, N. C. -----	26
Pilot Mountain—S. A. Taylor, Rt. 1, Pilot M'tn, N. C	47
Rock House—J. P. Slawter, Rt. 2, Pinnacle, N. C. ----	50
State Road—W. F. Nixon, Copps Mill, N. C. -----	33
Stuart's Creek—R. W. Mosley, Rt. 3, Mt. Airy, N. C.	70
Tom's Creek—A. Q. Hunter, Rt. 1, Pilot M'tn., N. C.	76
Union—A. J. Taylor, Rt. 1, Ararat, N. C. -----	67
Volunteer—P. W. Lawrence, Pilot M'tn., N. C. -----	38
	801

This session convened with Tom's Creek Church October 20, 21, 22, 1905. Introductory Sermon was preached by Elder J. M. Blancett, from Smith's River Association, text 1 Cor. 15:5. After intermission the Association was opened with prayer by Elder E. P. Barnard. All churches were represented, letters read, and messengers seated.

Then called for correspondents and visitors from sister Associations, and the following were seated:

Mayo: Elders E. M. Barnard, L. D. Gilbert, J. W. Flinchum, A. Moran, W. H. Collins, and Brethren J. G. Southern, J. H., and J. W. Hutchins, J. D. Young, F. G. Southern, J. H. Neal, George Willard, and M. D. Smith.

Abbott's Creek: Elder C. A. Davis, and Brethren W. L. Bouldin, A. M., and J. A. Williams, and J. B. Hulin.

New River: Elders D. S. Webb, J. D. Cochram, and Brother J. H. Crews.

Smith's River, Elders J. M. Blancett, E. P. Barnard, C. A. Viperman, G. W. Harris, J. A. Crews.

Zion. J. H. McCraw, H A. Easter, and John Kirby.

Then organized by electing A. M. Denny Moderator, and J. A. Ashburn, Clerk. The presbytery sent to Pilot Mountain reported the ordination of C. F., & O. J. Denny to the office of Elder, and Brother S. A. Taylor to the office of Deacon. The Obituary of Elder T. J. Lawson was received and ordered attached to this Minute. Elected Elders G. O. Key, W. H. Atkinson, and H. D. Mickey to serve with the Moderator and Clerk as a Committee on Arrangements, and J. W. Jones, and P. W. Lawrence a Committee on Finance. Elders J. D. Draughn, Geo. Denny, and D. Collins, a Committee on Correspondence.

Elders G. O. Key, and Deacon Albert Smith to serve with the messengers of this church a Committee on Preaching, and they reported for Saturday, Elders J. D. Cockram, E. M. Barnard, and A. M. Denny. For Sunday, Elders J. W. Flinchum, D. S. Webb, and Alex Moran.

Saturday a. m. The Association met pursuant to adjournment and after prayer by Elder D. S. Webb, proceeded to business as follows:

1. Called for report of Committee on Arrangements. Report received and Committee discharged.

2. Called on our Correspondents to report, and those who attended reported peace and love among the brethren and those who failed were excused. The Committee on Correspondence reported as follows: To—

Abbott's Creek: Elders O. J. Denny, C. F. Denny, and G. O. Key.

Mountain: Elders J. W. Royal, W. H. Atkinson, & Brother James Creed.

Mayo: Elders H. D. Mickey, G. O. Key, & C. B. Denny.

New River: Elders J. D. Draughn, W. M. Stone, and George Denny.

Smith's River: Elders J. A. Ashburn, J. D. Draughn, and A. M. Denny.

Zion: Elders C. B. Denny, M. G. Harbour, and W. H. Atkinson.

In compliance to the request of Albion Church, all the ordained ministers present at the close of the business session of this Association, to act as a **presbytery for the** purpose of examining Brother F. P. Stone as to his call and qualification and set him apart to the office of Elder, if found a fit subject for the place.

Saturday p. m., October 21, Elders J. M. Blancett, D. S. Webb, Alex Moran, G. O. Key W. H. Atkinson, J. L. Pyrtle, W. M. Stone, J. M. Royal, J. D. Draughn, H. D. Mickey, C. B. Denny, J. A. Ashburn, L. D. Gilbert, and A. M. Denny proceeded to resolve themselves into a presbytery by electing A. M. Denny, Moderator, and J. A. Ashburn, Clerk. Then J. M. Blancett was appointed to lead in the examination and D. S. Webb to lead in the ordination prayer, and after due examination finding him as we feel to be orthodox, proceeded to set him apart to the full functions of the gospel wherever God in His providence may assign him, by the laying on of hands, and prayer.

In compliance to the request of the church at Ararat, appointed Elders J. A. Ashburn, G. O. Key, J. D. Draughn, and W. H. Atkinson as a presbytery to examine the call and qualification of Brother George Denny and set him apart to work of the ministry, if found qualified.

Also in compliance to the request of Union Church, Elders W. H. Stone, Gabriel Denny, A. M. Denny, and J. A. Ashburn to serve in like capacity and ordain Brother Jas. W. Creed as an Elder, if found orthodox. The death of Deacons T. P. Nixon and Harrison Haynes was reported from State Road Church.

Agreed to have 1000 copies of the Minutes printed and distributed among the churches and corresponding As-

sociations. Agreed that the next Association be held with Franklin Church to convene on Friday before the fourth Sunday in October, 1906.

Offered resolution of thanks to the brethren, sisters, and friends for the kind hospitality in caring for this Association.

OBITUARY OF ELDER T. J. LAWSON

He was born January 10, 1822, died January 20, 1904. His age was 82 years and 10 days. He was born out of lawful wedlock, and his mother being poor in earthly store, he was taken and raised by one Mr. Thomas Bryan. We suppose Mr. Bryan was very kind to him, for the writer has often heard him speak as if in loving remembrance of "Uncle Tommy."

At the time the little Lawson boy was being raised, education had not gained such a degree of prominence as at the present, and he only learned to read and write.

He joined the church at Franklin, on the first Saturday in May, 1858. He was ordained to the office of deacon in May, 1859; and ordained to the work of the ministry January, 1863. He served in the ministry, after his ordination, about forty-one years; and was a very able and gifted preacher. He but seldom traveled to any great distance from home, but preached mostly in his immediate section, where he lived. He could command a larger congregation than any other preacher in the Fisher's River Association.

He never accumulated any great amount of property; but his honest, humble manner of deportment, and his uncompromising faithfulness to his trust, gave to him the confidence of worthiness among the very highest order of men, and gave to him the utmost confidence of those who entertained a contrary opinion.

He manifested three distinct talents—preacher, teacher and pastor, and the churches generally prospered where he attended.

By order of the Association.

A. M. DENNY.

OBITUARY OF DEACON WILEY RIGGS

He was born July 28, 1833, died April 25, 1904, making his stay on earth 70 years, 8 months and 27 days.

In early life he married Miss Julie Haymore. Seven children, five sons and two daughters were the fruit of this union.

He joined the Primitive Baptist church at Fisher's River meetinghouse, and was baptised by the writer of this notice, the second Sunday in October, 1891. Soon after his baptism, he was ordained to the office of deacon, which office he faithfully filled until death.

Brother Riggs was a good citizen. He has finished his course in this life, and is much missed by the church; but while the church has lost a faithful deacon, the wife and children a kind husband and father, let us take courage in the happy thought that ere long, we hope to meet Brother Riggs on the sunny banks of glory, where no farewell tears are shed.

M. G. HARBOUR

DEACON JOHN M. VAUGHN

Was born March 20, 1854, and died February 22, 1904, making his stay on earth 49 years, 11 months and 2 days.

In early life, he was married to Miss Dianah Holyfield, who was to him a kind and faithful companion. Three children were the fruit of this union. One preceded him to the glory land. The other two yet survive. His wife, his children and the church are left to mourn their great

loss.

He joined the arm of Ararat Church at Hogan's Creek sometime before the church at Hogan's Creek was constituted; and, at the organization of the church at Hogan's Creek, was elected and ordained as one of its deacons, which office he filled in faithfulness. At the time of his death, and for sometime previous, he was also filling the office of church clerk.

He, by honest industry, made a comfortable living; and was sound in the faith and much devoted to the church. Space fails to give to him full justice; but he has finished his course well, and made many footprints in the sands of time that will never be forgotten in our day.

He was afflicted for a considerable time before his death, but bore his afflictions with much patience. His death was caused by consumption.

We extend our sympathy to Sister Vaughn and children; and, though separated, it cannot last long, for the same power that called him home, will also call us home, where we hope to meet Brother Vaughn, and where will be no more parting.

M. G. HARBOUR

1906

The next session was held at Franklin Church, October 26, 27, 28, 1906. The Introductory Sermon was preached by Elder M. G. Harbour, text "Unto me who am the least of all the saints, is this grace given that I should preach among the Gentiles." (Eph. 3:8).

After intermission, assembled in the house, opened the business session with prayer by Elder M. B. Martin. Letters were read from all the churches and messengers were seated.

Correspondents and visitors were seated as follows:

New River: J. H. Crews.

Zion: Elder Wesley Brindle and Brethren J. H. McCraw O. Hawks, W. D. Vaughn, Noah Horn, Sydney Smith, and R. S. Creed.

Mountain: Elder M. B. Martin, and Brethren C. Gentry, A. J. Golyen.

Senter: Elder J. A. Cove, visitor.

Silver Creek: W. A. Draughn, visitor.

Elected A. M. Denny, Moderator, and Elder J. A. Ashburn, Clerk. Appointed L. B. Alberty and A. J. Taylor a Committee on Finance.

Elders M. G. Harbour, J. D. Draughn, and D. Collins a Committee on Correspondence. Albert Smith, S. A. Taylor, and M. W. Nooncaster to serve with the messengers of this church a Committee on Preaching.

Agreed that no elder who is entitled to a seat in this body shall have a right to vote unless he is a delegate from his church.

SATURDAY a. m.

The Association met, after prayer by Elder J. D. Draughn, proceeded to business as follows:

Called for report of the Committee on Arrangements, report adopted, and Committee discharged. The roll was called. Read the Covenant, Articles of Faith and Rules of Decorum.

Committee on Correspondence reported as follows: To:

Abbott's Creek: Elders J. D. Draughn, O. J. Denny, and C. F. Denny.

Mountain: Elders J. M. Royal, W. H. Atkinson, and Brother L. B. Alberty.

New River: Elders J. A. Ashburn, J. D. Draughn, and G. O. Key.

Smith's River: Elders C. B. Denny, J. A. Ashburn, and

A. M. Denny.

Zion: Elders M. G. Harbour, G. Denny, W. H. Atkinson.

Mayo: Elders H. D. Mickey, J. D. Draughn, and Brother D. Collins.

The obituary of Deacon Harrison Haynes, and the obituary of T. P. Nixon was reported, and ordered printed with the Minutes.

In compliance with the request of Stuart's Creek church Elders M. G. Harbour, A. M. Denny and W. H. Atkinson were appointed a presbytery to go to the arm at Laurel Springs and organize them into a church if found orthodox.

Agreed to change the time of holding our meetings to the first Sunday in November, and Friday and Saturday before. Agreed to hold our next session with Liberty Church, Friday, Saturday and first Sunday in November, 1907.

PREACHING

Friday—Elders F. P. Stone, from John 14:3; J. M. Royal, Acts 20:28.

Saturday—Elders Jas. W. Creed, Matt. 14:44; J. A. Cove, Luke 19:38; M. B. Martin, 1 Cor. 15:57.

Sunday—Elders Wesley Brindle, John 1:5; W. B. Martin, Isa. 27:13; J. A. Cove Obediah 1:21.

OBITUARIES OF DEACONS T. P. NIXON AND HARRISON HAYNES

Being appointed for that purpose, I will write the obituaries of Brother T. P. Nixon and Brother Harrison Haynes, deacons of the church at State Road.

Brother Nixon was born May 25, 1832, and died April 13, 1904, aged 72 years; and Brother Haynes was born about 1817, and died May 15, 1905, aged about 88 years.

These brethren received a hope in Christ in early life.

Brother Nixon joined the church at Rockford, and Brother Haynes at Cool Springs, in Roaring River Association. They removed their membership to State Road, where they were chosen deacons, but I have failed to get the dates. They served the church faithfully until death.

Brother Nixon was chosen Clerk, and served faithfully until death.

They were good citizens and faithful brethren, and are much missed by the church. They have finished their course in this life; and, I believe, they have fought a good fight, and kept the faith, henceforth there is laid up for them a crown of righteousness, which the Lord, the righteous Judge shall give them at that day, and not to them only, but unto all them also that love His appearing.

J. M. ROYAL

1907

Our next meeting was with Liberty Church in 1907. We find no record of the constitution of any church at this place of worship, but we find that Moses Pilson, Richard T. (Turner) Pilson moved from Patrick County, Virginia to Surry County, North Carolina, in December 1856, and that Turner Pilson settled near where Liberty Church stands. Deacon Brady Pilson, his nephew's son, now lives in his old home and that he (Turner Pilson) built a log house, donated one acre of land, on which the house stood for a place of worship and named it Liberty—after Old Liberty in Patrick County, Virginia. Elder G. Denny had been preaching for them there.

Old Center Church, formerly of the Mountain Association, joined the Fisher's River by letter and is listed in our Minutes of 1889, at our 1890 session she was listed as Liberty, having moved their place of worship to Liberty meetinghouse.

Elders M. G. Harbour and Gabriel Denny were appointed to visit Cody's Creek and render such aid as was required and at the request of said church, they dissolved them by giving each letters of dismissal and the majority went to Liberty in 1895, so that is the founding of Liberty Church of Surry County, North Carolina.

This session was held with them November 1, 2, 3, 1907.

Elder J. A. Ashburn preached the Introductory Sermon from 1 Cor. 8:13. The business session was opened with prayer by Elder John P. Goad. All the churches were represented by letter and messengers. Laurel Springs was received and seated.

Elder A. M. Denny was elected Moderator and Elder J. A. Ashburn, Clerk. Appointed Elders J. A. Moxley and George Denny to preach Friday afternoon. Elected Jas. W. Creed, W. H. Atkinson, and G. O. Key to preach Saturday and M. B. Martin, J. M. Royal, and J. P. Goad to preach Sunday.

The presbytery reported the constitution of Laurel Springs, an arm set off from Stuart's Creek, in a church, by Elders M. G. Harbour, H. D. Mickey & W. H. Atkinson.

The presbytery called by Rock House Church reported the ordination of D. Collins to the work of the ministry.

The presbytery chosen by Franklin Church composed of Elders M. G. Harbour, J. M. Royal, W. H. Atkinson reported the ordination of Robert H. Riggans as an elder.

I was agreed to advise our churches that we have Union Meetings at least once each year, and they are to embrace fifth Sundays.

The obituary of Deacon H. C. Booker was received at this meeting.

Correspondents from New River, Zion, Senter, Mayo, and Mountain were present and seated.

OBITUARY OF DEACON HENRY C. BOOKER

Deacon Hency C. Booker was born in Surry County, N. C., September 4, 1820; received a hope in Christ in the 21st year of his life; and was married to Miss Sarah Bryant October 1, 1846. The fruit of this marriage were sixteen children, 12 preceding him to the grave, leaving two sons and two daughters to mourn their great loss.

He united with the Primitive Baptist Church at Franklin meetinghouse February, 1877, and was baptised by Elder B. E. Caudill. In a short time he moved his membership to the church at Stuart's Creek, where he was soon ordained to the office of deacon, which office he filled with much faithfulness and ability until he was stricken with paralysis, Saturday before the second in April, 1904, from which he quietly passed away, May 7, 1904.

The writer had been acquainted with him for thirty years, and the last twenty years of his life was associated with him a great deal. He was faithful to attend not only his own church meetings, but would go far and near, often riding horse back a distance of twenty miles, to be at meeting. He was a great singer, and delighted to join in the worship of God, especially in the singing. He was the greatest nurse in the church I ever saw, for both young ministers and members. On being asked why he would go so far often to preaching, he answered: "I am hunting for my Father's children." He would get them to tell a reason of their hope and encourage them to faithfulness, often saying that he felt as much duty bound to go to his church meetings as he did to go to mill when the meal gave out. Oh, that we could have more of such zeal in our churches!

Our dear Sister Booker has lost a good husband, the children a good father, and the church a good church

member, deacon and leader.

Brother Booker traveled more than a great many of our preachers, and was held in high esteem by all Primitive Baptists who knew him, by a host of friends who were not Primitive Baptists.

He was noted for his remarkable energy and industry, by which he was blessed with a bountiful supply for family and friends. He was also noted for his kindness and hospitality to all. He has been a great help to me, and I miss him so much everywhere I go, especially at his home church where I am pastor, and where I always met him.

He had a set purpose in all that he did, and, four weeks before his death, he made up his last will, and thus ended his work on earth.

We tender our sympathies to the dear family and relatives, hoping the good Lord will comfort and save us all.

(Elder) G. O. KEY

1908

Ararat Church (called Cedar Hill) was constituted September 12, 1822 on the west side of the Ararat River as Ararat Church by a presbytery composed of Mannon Hill, Thomas Oliphant and John Wilson—it was known as Old Douglas Meeting House. The crossing place for the Ararat River where the Pilot Power plant is now located, was known as the Douglas Ford. We had no bridges then. Elder Oliphant was their first pastor, and served them for several years. Elder John Jones was elected and served until his death in December, 1875. Elder Gabriel Denny was elected and served until his death, July, 1927. Elder George Denny had served with his uncle for several years, and was now elected as pastor, and he served until his death January 7, 1950. For

one hundred and twenty-seven years, she had only four regular pastors. We have no record of the change of place of worship, but to the best of the writer's memory, back in the eighteen hundred and eighties, they decided to build a new house of worship on the east side of the river, and the place selected was a flat plot on top of a ridge almost covered with cedar bushes, where the church now stands, and they named it Cedar Hill.

When they made their first report to the Association, their letter was from Cedar Hill. The question arose what has become of Old Ararat Church, so they reclaimed the old name for the church, but it is still Cedar Hill Meeting-House.

The next session was held with this church October 30, 31, and November 1, 1908.

The Introductory Sermon was preached by Elder W. R. Gallimore from Abbott's Creek Association text, Rom. 5:1.

After intermission, messengers assembled in the house, and the Association was opened with prayer by Elder P. K. Roberts. All the churches being represented, but Fisher's Gap, the letters were read, received and the messengers were seated.

Elder A. M. Denny was again elected Moderator, and Elder Ashburn, Clerk. The Mountain, Zion, Abbott's Creek, and Mayo Associations were represented and the brethren were seated with us. Minutes were received from the following Associations: Abbott's Creek, Contentnea, White Oak, Kehukee, Pig River, Smith's River, Senter, Ketocton, Mayo, Mountain, Upper and Lower Country Line, New River and Little River.

Elders M. G. Harbour, H. D. Mickey, and W. H. Atkinson were elected to serve with the Moderator and Clerk as a Committee on Arrangements.

SATURDAY, October 31.

The Association met pursuant to adjournment and after prayer by Elder M. G. Harbour, proceeded to business as follows: Called for the report of the Committee on Arrangements. The report was read, received and the Committee discharged. The roll was called, and Rules of Decorum read.

The report was called of correspondents, report was received, and Committee discharged.

Appointed correspondents as follows:

Abbott's Creek: Elders J. D. Draughn, G. O. Key, and J. A. Ashburn.

Mayo: Elders D. Collins, G. Denny, Wm. M. Stone.

Smith's River: Elders C. B. Denny, A. M. Denny, F. P. Stone, and George Denny.

New River: Elders Wm. Stone, G. O. Key, Brother T. A. Jones.

Mountain: Elders W. H. Atkinson, J. M. Royal, and R. H. Riggans.

Zion: Elders M. G. Harbour, D. Collins, H. D. Mickey.

In compliance with the request of the arm of Stuart's Creek Church located at Stoney Creek, appointed Elders G. O. Key, A. M. Denny, F. P. Stone, M. G. Harbour, G. Denny, and J. A. Ashburn to act as a presbytery to examine said arm and constitute them into a church, if found orthodox.

The death of Deacon S. G. Adams of Tom's Creek, and that of Deacon Barnett Payne of Little Vine was sorrowfully received.

Received a letter from Roaring River, asking a renewal of correspondence. We answered as follows: "We cannot accept correspondents until we receive satisfaction relative to all causes for which we separated."

PREACHING

Friday p.m.—Elders J. M. Royal, text Isa. 66:8. “Who have heard such a thing.” F. P. Stone, St. John 1:45. “We have found Him of whom Moses in the law, and the prophets did write, Jesus of Nazareth, the Son of God.”

Saturday—Elder W. R. Gallimore, St. John 4:14. “But whosoever drinketh of the water that I shall give him shall never thirst.” Elder H. D. Mickey, Eph. 2:1. “And you hath He quickened.” Elder P. K. Roberts, Rev. 3:10. “Behold I stand at the door and knock.”

Sunday—Elder J. M. Royal, Zech. 13:1. “In that day there shall be a fountain opened.” Elder O. J. Denny, James 1:3. “Let no man say when he is tempted, I am tempted of God.” Elder A. M. Denny, John 1:34. “And I saw and bore record that this is the Son of God, and Elder J. A. Ashburn from Matt. 6:33. “But seek ye first the kingdom of God.”

OBITUARIES OF DEACONS BARNETT PAYNE

Deacon Barnett Payne was born in Surry County, N. C., June 29, 1839; and was married to Sarah Cave, May 21, 1857; and to which union ten children were born, eight of whom survived him. He departed this life November 29, 1904.

He joined the Primitive Baptist Church at Franklin, when about thirty-nine years of age, and was soon ordained to the office of deacon. In 1882 he was excluded from the church. But in 1892, when it seemed he could stay away no longer, he came back confessing his faults, and was restored to fellowship. And, after this time, the writer was with him a great deal. He was one with whom we loved to associate; and his influence, as a citizen, member and deacon is greatly missed. When the church at Little Vine was constituted, Deacon B. Payne

was appointed spokesman for the church. He became a member of said church, when it was constituted, and served in the office of deacon as long as he lived. He was also an energetic man, providing a plentiful living for his family, and left a good home for his companion and children. His companion has lost a good husband, his children a good father, and the church a good member and deacon. The loss is great, indeed; but our loss, we believe, is his eternal gain. We tender our sympathy to the dear family and kindred. May the Lord comfort and save us all.

J. T. RIGGAN.

SAMUEL G. ADAMS

Deacon Samuel G. Adams was born October 10, 1822, in Patrick County, Virginia. He was married to Lucy A. Barnard, in 1841, and the union was blessed with ten children, all of whom are yet living, except one infant that preceded him to the glory land.

He was married the second time to Savannah McMillan, in 1896. This union was blessed with three children, all living.

He joined the church at Liberty, Virginia, but the date is not known to the writer. His membership was moved to Tom's Creek in 1856, where he was ordained to the office of deacon. He was a faithful deacon.

He was afflicted for some time before his death, but bore his afflictions with much patience. On September 25, 1898, he calmly passed over the stormy banks to glory, where no farewell tears are shed.

His stay on earth was 75 years, 11 months and 15 days. The same power that called him home will also call us home, where we hope to meet Brother Adams, and where there will be no more parting.

AQUILLA HUNTER

1909

Volunteer entertained the next session November 5, 6, 7, 1909. The Introductory Sermon was preached by Elder P. W. Williard, from Ezek. 9:11.

After intermission, messengers assembled in the house and after prayer by Elder E. M. Barnard, letters from all the churches were received and messengers seated.

Called for corresponding and visiting brethren from the sister Associations and received from:

Mountain: Elders H. C. Nichols, S. U. Atwood, C. F. Edwards, and Thomas Hogan.

Zion: R. S. Creed, C. A. Martin, H. A. Easter, W. D. Vaughn, and J. S. Collins.

Abbott's Creek: A. A. Snider, Solomon Snider, J. B. Hulin, and J. M. Williams.

New River: J. R. Crews.

Salem: Elders P. W. Williard, J. M. Crews, and Brethren W. P. Mathas, S. H. Goodman, W. R. Smith, A. H. Idol, Geo. H. Williard, W. F. Garrison, J. M. Snider, and J. R. Davis, and T. S. Hendricks.

Mayo: Elders A. Moran, E. M. Barnard, J. G. Southern, and Brethren J. H. Burgess, J. D. Young, J. W. Moorefield, A. J. Slate, J. E. Hutchens.

All were seated with us and a file of Minutes from Senter, Mountain, Little River, Mayo, Smith's River, Ketoceton, Pig River, Mill Branch, Lower Country Line and Contentnea.

Organized by electing the same Moderator and Clerk.

SATURDAY, November 6.

After prayer, called on correspondents to report, those who attend the sister Associations. They reported peace and union and were seated except Abbott's Creek refused to seat Elder Draughn on account of his connection with

the Pilgrim's Banner. After agreeing to open correspondence with Salem, the following correspondents were appointed: To—

Salem: Elders D. Collins, H. D. Mickey, and J. A. Ashburn.

Mayo: Elders F. P. Stone, G. O. Key, M. G. Harbour.

Smith's River: Elders George Denny, J. W. Creed, and A. M. Denny.

New River: Elders W. H. Atkinson, J. M. Royal and R. H. Riggans.

Mountain: Elders H. D. Mickey, A. M. Denny and D. Collins, and Brother J. E. Key.

Abbott's Creek: Elders Geo. Denny, M. G. Harbour, J. M. Royal, and L. T. Tucker.

Zion: Elders J. M. Royal, W. H. Atkinson, & G. Denny.

Finding the name of Elder J. D. Draughn on the editorial staff of the Pilgrim's Banner causes dissatisfaction in the Association, we advised him to disconnect himself from said paper in a reasonable length of time, and he agreed to do so.

The ninth article in the Minutes of Senter Association advised her churches to close doors against Elder J. D. Draughn. We asked her reason for doing so.

Mountain View Church asked for a letter of dismissal to join Zion Association. Her request was granted.

We agreed that we hold our next session with Stoney Creek Church, six miles southeast of Mount Airy.

Ordered 1000 copies of the Minutes printed and distributed in the usual way.

The Committee on Finance reported:

Received from churches -----	\$28.85
Balance from last year -----	5.26
Paid the Clerk -----	10.00

Paid the Printer -----	15.00
Gave the Moderator -----	9.11
	\$34.11 \$34.11

THE PREACHING

Saturday—Elders H. C. Nickols, from Matt. 13:3-8.
A. Moran, Exod. 14:13. W. H. Atkinson, Isa. 26:1.

Sunday—Elders E. M. Barnard, Matt. 25:1. P. W. Williard, Rom. 9:1. J. M. Crews, Isa. 41:17, 18.

1910

Stoney Creek was next to entertain the Association, November 5, 6, 7 1910. This church was organized in 1909 but was not altogether a new place of worship. It is located six miles southeast of Mount Airy North Carolina, between Route 52 and the Old Hollow Road, near the old Dobson and Flippin Tobacco Factory site. Elder Henderson Cain told the writer that in his early ministry he and Elder Joseph Atkinson had served appointments at a stand on the lot where the church now stands and that a deaf and dumb girl stayed at the Dodson home (he was my uncle) and worked in the factory. He with Elder Atkinson took dinner with Uncle John and Aunt Betty Dodson one Sunday and while there, this girl wrote him a note, saying that she enjoyed the preaching of the gospel as good as he did and that in a note he asked her how. Her answer was a tapping over her heart. This is the manifestation of the power and mystery of godliness.

The summer of 1906, an old Sister Joyce invited the writer to make an appointment at the Taylor School house near this place, and we did so, later moving to a stand where the church house was built and church organized under our care.

Introductory Sermon was preached by T. N. Walton,

from Staunton River Association. All churches were represented but Dover. Correspondents and visitors were present and seated with us as follows:

Mountain: S. U. Atwood, T. C. Higgans, and J. M. Williams.

Abbott's Creek: J. B. Mullins and H. T. Tucker.

Staunton River: T. N. Walton.

Salem: P. W. Williard, J. M. Crews, and Brethren Louis Smith, Joseph Thomas, and R. Snider.

Mayo: Elders E. M. Barnard, Paul Priddy, J. E. Atkinson, and Brethren W. G. Priddy, D. F. Craddock Jesse Beasley, F. G. Southern, A. J. Slate, and E. Mabe.

New River: Elders John F. Sumner, M. P. Spencer, and Brethren J. H. Crews, J. L. Marshall, and J. R. Crews.

Zion: John McCraw, Denny Vaughn, and R. S. Creed, and file of Minutes from, Abbott's Creek, Little River, Ketocton, Ebenezer, Senter, Smith's River, Upper Country Line, Kehukee, Contentnea, and Salem.

Elected A. M. Denny Moderator J. A. Ashburn Clerk.

The report from Abbott's Creek was as follows: We hold Elder J. D. Draughn no longer in bonds for his connection with the Pilgrim's Banner, but for misrepresenting his standing in said body. Whereas Dover Church requests to be allowed to withhold herself from the Association for one year. It was agreed to grant her request and advised all parties having anything against any of her members to send their charge to Dover Church in care of Elder C. B. Denny, Rt. 3, Pinnacle, N. C., who is their present pastor. It is further recommended that our churches be advised not to seat and preach Elder J. D. Draughn until matters are settled and Dover Church again seated with us.

Correspondents were appointed.

THE PREACHING

Friday—Introductory by Elder T. N. Walton, Luke 12:48.

Saturday—Elders J. M. Williams, Matt. 11:29. W. G. Priddy, Gen. 42:1. E. M. Barnard, St. John 6:48. J. F. Sumner, Matt. 5:4.

Sunday—J. M. Crews, James 4:6. T. N. Walton, Josh. 24:15. P. W. Williard, Exod. 28:34, “A golden bell and a pomegranate.”

LIST OF ELDERS, AND POST OFFICE ADDRESS

Gabriel Denny, Rt. 3, Pinnacle, N. C.

A. M. Denny, Rt. 3, Pinnacle, N. C.

C. B. Denny, Rt. 3 Pinnacle N. C.

Henderson Cain, Rt. 2, Pilot Mountain, N. C.

John Moran, Rt. 1, Brim, N. C.

G. O. Key, Pilot Mountain, N. C.

W. H. Atkinson, Rt. 1, Round Peak, N. C.

J. A. Ashburn, Winston-Salem, N. C.

H. D. Mickey, Rt. 2, Pinnacle, N. C.

Wm. M. Stone, Spokane, Washington.

J. M. Royal, Roaring Gap, N. C.

J. L. Pyrtle, Rt. 1, Westfield, N. C.

F. P. Stone, Rt. 1, Fransiseo, N. C.

George Denny, Rt. 3, Pinnacle, N. C.

Jas. W. Creed, Rt. 1, Ararat, N. C.

D. Collins, Rt. 2, Pinnacle, N. C.

R. H. Riggans, Rt. 2, Dobson, N. C.

LICENTIATES

Charley W. Stone, Rt. 1, Rockford, N. C.

W. J. Key, Ararat, N. C.

J. T. Payne, Rt. 1, Round Peak, N. C.

L. T. Tucker, Pilot Mountain, N. C.

J. Key, Rt. 3, Kernersville, N. C.

Laurel Springs, a newly constituted church, 7 miles west of Mount Airy, near the Old Haystack Post Office, entertained the next session November 3, 4, 5, 1911. Elder B. V. Jessie from Pig River preached the Introductory Sermon from Psa. 76:10. After intermission Elder J. F. Sumner opened the Association with prayer. All 19 churches were represented, Dover Church having been dropped from our list and Mountain View dismissed by letter.

Elder Ashburn, our Clerk, who moved to Winston-Salem, was replaced by the election of Elder F. P. Stone and Elder A. M. Denny, Moderator and Clerk.

Abbott's Creek, Mayo, Mountain, Zion, New River and Salem were represented, and all the brethren seated with us.

Senter Association in their 6th item of their 1910 Minutes said to us, "Do you endorse the doctrine and general course of Elder J. D. Draughn?" Our answer is, "We do endorse his doctrine, but not his general course."

Franklin Church sent their query: "Is it according to gospel order and our discipline for elders of our Association to make appointments in other denomination houses and collections be taken up for same?" Our answer was, "No."

The ordination of Brother L. T. Tucker as an Elder in the church at Pilot Mountain was reported. The obituary of Elder M. G. Harbour, was ordered to be printed with this Minute. Stoney Creek Church asked for a presbytery to ordain Brother A. F. Stone to the office of deacon, and Elders A. M. Denny, G. O. Key, H. D. Mickey, were appointed to meet with their pastor, Elder F. P. Stone.

Agreed to change the day of holding our Association to the second Sunday in August, Friday and Saturday

before. Appoint correspondents as our usual custom.

Elders J. F. Sumner, F. C. Reynolds, Wesley Brindle, B. V. Jessie, and John P. Gardner preached on Saturday, and Elders B. V. Jessie, John P. Gardner, and C. A. Davis preached on Sunday.

ELDER M. G. HARBOUR DIED AT HIS POST

Elder M. G. Harbour, son of Thomas and Martha Harbour, was born in Patrick County, Virginia, January 30, 1833. He was married to Miss Susan M. Joyce of Patrick County, Virginia. About the date 1856, they moved to Surry County, North Carolina, and settled about seven miles east of Dobson, where they raised a family of 12 children, minus one son, who died in infancy. He was blessed with more than ordinary strength; and, by reason of hard labor, wise economy, and help of an industrious and healthy family, had a good home for the comfort of his many friends and brethren, who often visited his home. He was quick to act upon his own conceptions of right and stood high in the estimation of his neighbors, even those who entertained a contrary opinion on the subject of religion, held him in high esteem. He professed a hope in Christ and joined the Primitive Baptist Church of Christ at Ararat, in March, 1867. He soon became burdened with the weight of the ministry; and, on Saturday before the second Sunday in June, 1867, he made his first attempt to preach. On September 12, 1868, he was licensed by the church to exercise his gift, when and where light and liberty might be afforded him. And, on December 12, 1869, he was ordained to the full functions of the gospel, by a presbytery of elders, to-wit: Elders John Jones, Nathan Alberty, Hugh Jones, Alexander Moran, H. Cain, and Wm. B. Gates.

In the ministry he was much gifted in prayer, exhorta-

tion and doctrine, and the churches generally prospered under his care. From 1877 to 1903, inclusive, he was the Moderator of the Fisher's River Association.

In his younger, or manhood days, he possessed a strong, clear and comprehensive mind; but in his old age, as his physical powers grew weak, his mental powers relaxed some too; but he still preached with great ability to the very last, even on the day of his death, Saturday, January 15, 1910. On that day he, with Elder G. O. Key preached at Hogan's Creek, a church to which he was strongly devoted. And he, being so feeble, insisted that Elder Key preach first; and, while Elder Key was preaching, he became so very feeble that he sat down upon the floor of the pulpit and leaned his back against his seat. When Elder Key was done preaching, he asked him to examine him to see if he had any pulse. At first there was none. Elder Key withheld his answer for a moment and his pulse resumed its motion. Then Elder Harbour remarked that a certain hymn was on his mind that he wanted to sing; and that he had a text of scripture in his mind that he preach from. But that he felt so very feeble that, perhaps, they had better dismiss the congregation. But after a while, he so revived, that he pulled up by the book-board, lined his hymn and joined in the singing, and resting his head in his hand, with his elbow on the book-board, he quoted his text, which was, "Many daughters have done virtuously, but thou excellest them all." And while great drops of sweat were rolling down his face, he, with his usual ability, preached a short, but able sermon, much to the comfort of the church, and congregation, and he seemed to enjoy it wonderfully himself.

After the services were over, he was carried to a nearby house, and was dead in less than two hours. His age was seventy-seven years, eleven months, and fifteen days.

Written by order of the Association, and signed.

A. M. DENNY

Hogan's Creek was the place of our next meeting, August 9, 10, 11, 1912. The Introductory Sermon was preached by Elder J. M. Crews from Ex. 4:16: "If I perish, I perish." After intermission, messengers assembled in the house, and after prayer by Elder P. W. Williard from Salem Association, letters were received and messengers seated from all 19 churches, except Deep Creek—Dover having been dropped—complaint of Fisher's River against Dover, 1911: "That they have transgressed against the statutes as laid down in Leviticus 19:19. In that Elder J. D. Draughn has mingled with the Farmer's Union and other orders and laboring in other fields contrary to the scripture and to the Constitution of our Association. That they are holding in fellowship a member who is identified with the Masonic order and the Farmer's Union. The matter was referred to the Dover Church, and a Committee of three from each of the other churches but they failed to comply with the request of our Association and to give satisfaction. It was then moved and seconded and unanimously carried that we, the Fisher's River Association, withhold ourselves indefinitely from Elder J. D. Draughn and Dover Church, and be no longer responsible for his conduct. But we advise our churches to receive such members and ex-members of Dover Church that may give satisfaction of their good standing and loyalty to our churches and Association."

Stoney Creek Church reported the ordination of Brother Augustan F. Stone to the office of deacon.

The action of 1904 (at Mountain View Church) seating all Elders in our Association that may be present as delegates, is hereby repeated. Deep Creek Church, not being seated and asked for help, Elders H. D. Mickey, D. Collins, W. H. Atkinson, G. O. Key and J. M. Royal were

elected to meet with said church at some future time and help to restore order and peace in their midst.

After considering the propriety or impropriety of renewing our correspondence with Roaring River, it was referred to the Committee on Arrangements, and they, after considering the matter, recommended and was adopted that we renew our correspondence with them, and to seat their delegate, and Elder R. C. Martin and M. G. Lyon took seats with us, and we appointed Elders J. M. Royal and W. H. Atkinson to represent us in their next session.

Complying with the request of Rock Spring Church, a presbytery composed of Elders C. B. Denny, George Denny, J. M. Royal, W. H. Atkinson, and Brother J. T. Riggans was appointed to dissolve said church and grant letters of dismissal to her members, and dispose of property as they may deem best.

Ararat Church asked that the Association consider the propriety of receiving Elder C. B. Denny's report of the Dover matter and release him. It was agreed that we receive the following report as given in next item as follows: In regard to the vindicating letter, circulated by Elder J. D. Draughn over the signature of Elder C. B. Denny, I, C. B. Denny, certify that I am not the author of the heading of said letter, and further state, for the satisfaction of the brethren at home and abroad, that I am sorry that I made any report until the case was fully developed, and ask pardon for all the trouble that the early writing of my report may have caused.

THE PREACHING

Friday—Elders John F. Sumner, text, a part of Rev. 12. Elder L. T. Tucker, Eph. 1:9.

Saturday—Elders M. M. Horton, Prov. 4:4. J. W.

Hurst, Rom. 1:16- 17. J. A. Ashburn, John 1:51. John F. Sumner, Matt. 5:20.

Sunday—Elders J. W. Wyatt, 2 Tim. 4:2. J. N. Crews, Psa. 40:1. P. W. Williard, Ezek. 33:11.

F. P. Stone, Clerk, A. M. Denny, Moderator

OBITUARY OF DEACON J. M. JONES

Being called on to write a short sketch of the life and death of Brother J. M. Jones, I will say that he was born in Yadkin County, N. C., three miles north of Boonesville, September 14, 1834. He was married to Miss Permelia A. Williams, December 25, 1859. There were ten children born unto them, six boys and four girls. Six are living and four dead. Brother Jones professed a hope in Christ and joined the church at Coes Creek meeting house on the first Saturday in August, 1876, and was baptised at Bohannon's Mill, near Rockboro, by Elder A. M. Denny. He was chosen deacon of the church at April meeting, 1877, and ordained to that office on Saturday before the first Sunday in September, 1877, by a presbytery of elders, to-wit: A. M. Denny, G. Denny, and A. P. Woodruff. He held the office in faithfulness till death. He served on the Board of Commissioners sixteen years with credit to himself and to his County. Brother Jones was a good citizen and a strong believer in the Primitive Baptist doctrine. The church has lost a faithful member and a good deacon, the wife a good husband, and the children a good father. He died of "Bright's Disease," December 13, 1908, making his stay on earth 74 years, 2 months and 29 days. He died in the triumphs of a living faith and has gone to receive the reward of all "who love His appearing."

—D. E. MATTHEWS

State Road was the next place of meeting, August 8, 9, 10, 1913. The Introductory Sermon was preached by Elder H. D. Mickey, text John 1:6. After intermission, assembled in the house, and Elder M. B. Martin opened with prayer. Our Moderator, A. M. Denny called for the appointment of a Moderator to organize the Association, and Elder W. H. Atkinson was elected to fill the chair. The letters from the several churches were received and read. The letter from Deep Creek was referred to the Committee on Arrangements, and the contents of the rest were placed in the Statistical Table. Correspondents and visitors were present from: Mountain, Zion, Salem, Roaring River, Smith's River, New River, and Mayo, with a file of Minutes from all the Associations that we are in correspondence with. Elder W. H. Atkinson was elected Moderator, and Elder F. P. Stone, Clerk.

SATURDAY, August 9.

Following our former procedure, the Association met pursuant to adjournment and after prayer by Elder G. O. Key, proceeded to business as follows: The Committee on Arrangements reported and were discharged; called the roll of messengers and correspondents; read Constitution, Covenant, Articles of Faith & Rules of Decorum; called on Committee sent to Deep Creek to report. Their report was received, and the Committee was discharged; called on presbytery appointed to dissolve Rock Spring Church, and dispose of the property. They reported and were discharged. The report is as follows: "We, the undersigned presbytery duly appointed by the Association, to look after the remaining members of Rock Spring Church, met at Mulberry Church August 31, 1912, and after services, it being late, we met at J. R. Welbourn's,

and proceeded to organize by electing Elder W. H. Atkinson, Moderator, and J. T. Riggan, Clerk. We found Sister Sarah F. Welbourn and Brother Henry Shore in good standing, we gave them letter of transfer to any church or churches of our faith and order. Finding Alice Koonts in disorder by joining the Methodist order, we withdrew fellowship from her. This done by order of the presbytery and sign.

W. H. Atkinson, Moderator, J. M. Royal, and J. T. Riggans, Clerk. We also found the old house and church land, but failed to find any deed or record of any kind.

Signed. J. T. Riggans. Brother J. T. Riggans was appointed to look after the deed to said property.

The letter from Deep Creek was taken up for consideration, and we recommend that the Association recognize as the church, the members of said church who have kept their hands clean and had nothing to do with the difficulty; and that the contending parties of each faction make satisfaction with the church in a gospel way before they can be recognized with the church; and further advise that they be not seated until they comply with this advice; and we do further advise that the parties who are recognized as the church, who have affiliated with the contending parties be excused, but recommend that they do so no more until satisfaction is made.

Our Clerk presented a form to be used by the churches Clerks to reduce the work of the Association Clerk, and it was accepted.

Agreed that we hold our next Association with Stuart's Creek Church, one mile west of Mount Airy, North Carolina, to be held on Friday, Saturday and second Sunday in August, 1914.

Elder G. O. Key was appointed to write a Circular Letter for next year. Agreed that we have the usual number of Minutes (1000 copies) printed. Agreed that we

give our Clerk \$10.00 for his services.

The Committee on Finance reported:

Received from the churches -----	\$28.70
Balance in the Clerk's hands -----	1.36
Paid for printing and postage -----	\$16.00
Gave to the Clerk -----	10.00
Surplus in Clerk's hands -----	4.06
	\$30.06 \$30.06

We tendered a resolution of thanks to Elder A. M. Denny for his faithful services while serving this Association as Moderator.

Offered a resolution of thanks to the brethren, sisters and friends for their generous hospitality and kindness in entertaining this Association.

The above proceedings were read and approved.

F. P. Stone, Clerk. W. H. Atkinson, Moderator

1914

This session was held with Stuart's Creek Church, one mile west of Mount Airy, North Carolina, Friday, Saturday and second Sunday in August, 1914. The Introductory Sermon was preached by Elder N. B. Gilbert, from Mayo. His text was Acts 2:39. After intermission, the messengers assembled in the house and Elder E. M. Barnard opened the Association by prayer.

Letters from the churches were read, received and all messengers seated except Deep Creek.

Correspondents and visitors from sister Associations were present and seated with us, from:

Upper Mayo: Elders E. M. Barnard, N. B. Gilbert, G. M. Trent and Brethren E. M., & Harbour Craddock, B. E. Mabe, J. Frank, and J. Fletcher Mills, and George Rogers.

Mountain: A. J. Gallion, J. M. Rector, R. F. Edwards.

Roaring River: M. G. Lyon.

Zion: Elder M. P. Spencer, H. A. Easter, Robert Creed,

and Elder C. A. Martin.

Salem: Elder J. A. Ashburn, and J. W. Hutchens, J. T. Hicks, J. A. Thomas and others.

Smith's River: Leander Dehart.

Same Moderator and Clerk elected.

Brother J. T. Riggans reported that he had failed to find any title to Rock Spring church property. His appointment stands and he was asked to locate the lot with chain and compass.

Appointed correspondents to—

Abbott's Creek: Elders G. O. Key, D. Collins, W. M. Stone.

Mayo: Elder F. P. Stone, and Brethren A. Q. Hunter and L. D. Denny.

Smith's River: Elders J. M. Royal, and G. O. Key, and Brother J. A. Fry.

Mountain: Jessie Dunbar, J. T. Riggans, and Elder J. W. Creed.

Zion: Elder G. Denny, J. M. Eldridge, and K. D. Key.

New River: Elders H. D. Mickey and W. H. Atkinson, and Brother W. A. Dunbar.

Salem: Elders A. M., and Geo. Denny, and J. R. Crews.

Roaring River: Elders L. T. Tucker, Geo. Denny and R. H. Riggans.

The Circular Letter written by Elder G. O. Key was accepted and ordered attached to our Minute.

ORDER OF PREACHING

Friday—Introductory by N. B. Gilbert, Acts 2:39.

Leander Dehart, 1 Cor. 2:2. R. A. Arington, Matt. 5:4. G. M. Trent, Isa. 25:4.

Saturday—Elders C. A. Martin, 1 Peter 4:8. H. D. Mickey, St. John 5:25. J. M. Royal, no sepecial text. Geo. Denny, Rev. 21:2.

Sunday—Elders E. M. Barnard, 2 Cor. 5:2. J. A. Ashburn, Isa. 9:6. R. A. Arington, 1 John 3:1. A. M. Denny

“Draw near unto me all ye that fear the Lord.” W. H. Atkinson, Phil. 3.3.

CIRCULAR LETTER

To the ministers and messengers who may compose the Fisher’s River Association and to the corresponding brethren who may read this scribble:

Dear brethren: As I was appointed to write a Circular Letter to be attached to our Minutes, it is with a deep sense of my inability that I undertake it. As my prayers are going out for the welfare of our beloved Zion, and a desire to write something of interest to the many precious brethren, I am impressed to search after wholesome discipline. I desire to write on this subject, believing that the prosperity, peace and well-being of the Baptists depend on sound and wholesome discipline. The word of God tells us that “it must needs be that offences come; but woe to that man by whom the offence cometh.” Believing that offences have, and will come, we should study to know how to handle them when they appear. Matthew says, “If thy brother trespass against thee, go and tell him his fault between thee and him alone; if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the church.” But it seems to me that we that are too apt to publish the offense to the world, instead of taking this disciplinary course. But some say it is a public offence, and therefore, I am authorized to publish any brother’s faults or sins to the world or to church members in any way until we have obeyed that form of discipline, laid down in Matthew 18:15-18.

But suppose a brother is seen in disorder publicly, then tell the church, and ask the church to send a Committee

to labor with the offender and the church take the position that an individual member is authorized to take in the case of a private offence.

As it occurs to my mind, each member is accountable to his church, and each church in the same way, is accountable to the Association. So that no brother has the right to publicly or privately criticise any other brother, church, or Association; and to do so is, in my judgment, dangerous and damaging to the dear cause of peace. And I will further say, my desire is that the dear brethren of our beloved churches observe and keep this rule of discipline; and I prayerfully ask that you watch over me, a poor sinner and an imperfect being; and, if needs be, apply the same to me.

Your unworthy brother in the afflictions of the gospel.
—G. O. Key.

Pilot Mountain, N. C.

OBITUARY

Deacon Marion Welbourn was born December 7, 1829, and died April 4, 1912, aged 82 years, 3 months, and 27 days. He was married to Miss Frances Golden, December 8, 1852, to which union was born 12 children, 4 of whom are living to mourn their loss. He joined the church at Rock Spring April 1883, and was appointed Clerk in September, 1883, and served as long as the church met at Rock Spring. He served in the office of deacon with great care and faithfulness for a long time. He was indeed one of our fathers in Israel, always contending earnestly for the faith once delivered to the saints, never failing to take the Bible, as he understood it, for the man of his counsel, and was always opposed to any departure from the old landmarks. We miss the old brother and feel that we need his counsel. But he has gone to his reward. Peace be to the dust that remains.

C. B. DENNY

Next session was held with Mulberry Church, August 6, 7, 8, 1915. Introductory Sermon was preached by Elder J. P. Via. After intermission, the letters were received, messengers seated, and the same Moderator and Clerk were elected.

Seated correspondents and visitors from: Mayo, Mountain, Salem, Zion, and Minutes from: Senter, Contentnea, New River, Mayo, Salem, Pig River, Mountain, Kehukee, and Abbott's Creek. I want to state here that we sent a file of Minutes to all Associations each year that we are in correspondence with them, and messengers to those we are in direct correspondence with.

The death of Deacon S. B. Jones was received at this session which reminds us that we are all just travelers from the cradle to grave, so as our old fathers fall out and quit the field, the burden of the welfare of the grand old church falls on younger ones, from generation to generation and it behooves us to watch and prepare ourselves to meet the obstacles that confront us and try with all that is within us to keep a clean record for the benefit of the cause we represent.

Saturday's session was opened with prayer by Elder L. T. Tucker. Called on Brother J. T. Riggans to report and having failed to locate the Rock Spring Church property, his appointed mission was continued.

Elders W. H. Atkinson, J. M. Royal and D. Collins were appointed to go to Union Church in answer to a call and ordain J. C. Dunbar to the office of Elder, if found qualified.

Appointed correspondents as follows:

Abbott's Creek: Elders A. M. Denny, L. T. Tucker, and Brother A. Q. Hunter.

Mayo: Elders F. P. Stone, Geo. Denny, Deacons Albert Smith, and B. P. Smith.

Smith's River: Elders D. Collins, G. O. Key, and Brother B. Pyrtle.

Mountain: Elders H. D. Mickey, and R. H. Riggans.

Zion: Elders Jas. W. Creed, J. R. Crews, and Deacon J. T. Riggans.

New River: Elders G. O. Key, and W. H. Atkinson.

Salem: Elders A. M. Denny, G. Denny, H. D. Mickey.

Roaring River: Elders J. M. Royal, W. H. Atkinson.

A letter prepared by Elder F. P. Stone was ordered attached to this Minute, and he was appointed to write our next Circular Letter.

Elder L. T. Tucker of Pinnacle, North Carolina, is not listed with us any more, as he has moved out of our Association.

LET BROTHERLY LOVE CONTINUE

Feeling a desire to write a few lines for the consideration of the dear brethren and sisters, I will take for my subject, "Let brotherly love continue." We cannot continue anything until it is begun. But God is love and commands us to love one another. It is natural for us to love our families, kindred and friends. But why do we love one who was once our enemy, or a stranger in the flesh? Jesus told Nicodemus that he must be born again. You, my dear brethren, were like unto Nicodemus after the flesh in sin, many of us strangers to each other. But Jesus came into this world to set up His kingdom; and He said, "My kingdom is not of this world." Therefore His kingdom was a spiritual one; for God is a Spirit, and seeketh such to worship Him as do worship Him in Spirit and in truth: and we cannot until we are born into that spiritual kingdom, and then we are in a lovely kingdom: for Jesus is born in us, the hope of glory. Then we are filled with His Spirit and clothed with His righteousness

because we are the children of God and joint heirs with our Lord and Savior Jesus Christ. Then why strive ye, one with another? Are we not brethren? Yes, born of the same Father and mother. So let us look over each other's infirmities, and forgive our brother's trespasses, as our heavenly Father and Elder Brother forgave us ours, so that brotherly love may continue. Jesus is not the author of confusion, but of peace. And He said, "My peace I give unto you; My peace I leave with you." So let us watch over each other for good, and not for evil, that peace may be, and continue in our midst: that love may flow from heart to heart, and joy from breast to breast.

Yours for peace and brotherly love.

—F. P. STONE

OBITUARY OF DEACON S. B. JONES

Being appointed for that purpose, I will write the obituary of Deacon S. B. Jones, who was born January 13, 1832, and died February 9, 1914, aged 82 years and 26 days. He was married to Miss T. W. Marshall, January 10, 1852, and to them were born four children, of whom three are living to mourn their loss. He joined the church at Cool Spring prior to 1854, and was appointed Clerk in May, 1864, and served until 1879, when the church gave him a letter of dismission; and, in July 1881, he joined at Mulberry. And in December, 1882, he was chosen Clerk at Mulberry, and he served until death.

He served in the office of deacon with great care and faithfulness. He was, indeed, one of our fathers in Israel, always contending earnestly for the faith which was once delivered unto the saints, never failing to take the Bible as he understood it, for the man of his counsel. But he has gone to his reward, where soon we shall go.

J. M. ELDRIDGE

1916

The church at Pilot Mountain entertained the next session on Friday, August 11, 12, 13, 1916. I will here give more fully the procedure of the general work of the Association. The Introductory Sermon was preached by Elder R. P. Vass of the New River Association from Matt. 18:3: "Except ye be converted and become as a little child, ye shall not enter into the kingdom of heaven."

After a recess the messengers met in the house. The Association was opened by prayer by Elder J. M. Royal. All the churches were represented and messengers seated. Elders E. M. Barnard and G. M. Trent from Mayo Association were selected to preach in the Missionary Baptist Church in the afternoon.

Received and read letters from all the churches except Fisher's Gap, and seated messengers.

Seated correspondents and visitors from sister Associations as follows:

Mayo: Elders E. M. Barnard, J. R. Wilson, N. B. Gilbert G. M. Trent, Brethren J. D. Young, J. T. Payne, Hassell Tilley, T. C. Hall, J. W. Sehen, T. W. Tilley, J. Frank Mills, J. Fletcher Mills, and Henry C. Lackey.

Salem: J. W. Hutchens, D. R. Stafford, J. H. McCain, Geo. Zigler, P. S. Smith, J. H. Williard, W. P. Matthews.

Zion: Elder W. F. Bunn, and J. D. Easter.

New River: Elder R. P. Vass, and Brethren J. A. Semanas, and Coney Hill.

Upper Country Line: Elder O. J. Denny and Brother J. R. Jones.

Received a file of Minutes from Mayo, Abbott's Creek Salem, Contentnea, Ebenezer, Mountain, New River, Pig River, Zion, Roaring River and Senter Associations.

Re-elected same Moderator and Clerk. Agreed that the Moderator and Clerk make all temporary appointments

and they appointed Deacons A. F. Stone, J. M. Eldridge and S. D. Key, to act with the Moderator and Clerk as a Committee on Arrangements. Elder George Denny and Brother J. R. Hall a Committee on Finance.

Elders A. M. Denny, J. M. Royal, and D. Collins a Committee on Correspondence and C. W. Stone and J. P. Slawter with the Moderator and messengers of this church a Committee on Preaching.

The Committee on Preaching reported.

Saturday, Elders J. A. Fagg, R. P. Vass, and A. M. Denny to preach in the Missionary Baptist Church; Elders E. M. Barnard, W. F. Bunn, and J. M. Royal to preach in the Friends Church, and Elders J. R. Wilson and O. J. Denny to preach in the Primitive Baptist Church in the afternoon.

Sunday, Elders Sam McMillan, W. H. Atkinson and N. B. Gilbert to preach in the Primitive Baptist Church house. Elders J. R. Wilson, G. M. Trent and Gabriel Denny to preach in the Missionary Baptist Church. Elders D. Collins, Geo. Denny and R. H. Riggans to preach in the Friends Church. Elders O. J. Denny, J. A. Fagg and R. P. Vass to preach in the Methodist Church.

Adjourned until Saturday nine o'clock in the morning.

SATURDAY MORNING, August 12, 1916.

The deliberations were opened with prayer by Elder N. B. Gilbert of Mayo Association. The roll was called, and a Committee on Arrangements reported. The report was received, and the Committee discharged.

Dispensed with the reading of Rules of Decorum, Articles of Faith, etc. The report of Brother J. T. Riggan was received and his appointment continued, and the Association agreed to bear his expense in his continued search to locate the Rock Spring property.

Union Church reported the ordination of Brother Jessie

Dunbar to the office of Elder in their church.

The obituaries of Deacons John Jones and W. A. Southern were received at this meeting.

Correspondents to sister Associations reported and were discharged. Correspondents were appointed.

Circular Letter prepared by the Clerk was ordered attached to this Minute, and he was appointed to write our next one.

Agreed to hold next session of this Association with Union Church, five miles west of Ararat Station in Surry County, North Carolina, to convene on Friday before the second Sunday in August, 1917.

This brought us to the closing of another lovely session of our Association.

OBITUARIES

Deacon John W. Jones was born in Patrick County, Virginia, July 14, 1842, soon after which his parents moved to Stokes County, N. C. When he grew to manhood, he entered the Southern Army and was a good soldier in the war. After the war, he returned to home and went to work, and was blessed in his efforts. February 24, 1867, he was married to Miss Mary B. Snow. To them were born two sons and four daughters. One daughter and one son preceded him to the shores of eternity. On March 19, 1915, he passed away to join the dear ones gone before, leaving his wife and four children to mourn their great loss. The home of Brother Jones was a great restingplace for all good people who passed that way, where they enjoyed the good of the land with Brother Jones, who lived to the age of 72 years, 8 months, and 5 days. He faithfully discharged his duties in his home, his country and his church, the church of the living God. This is the confidence of the writer. May our devotion to the truth be like his.

(Elder) GABRIEL DENNY

Deacon W. B. Southern was born March 4, 1836, and died June 20, 1915, aged 79 years, 3 months and 16 days.

December 22, 1855, he was married to Miss Mary Teriel; and to them were born 13 children 6 living to mourn the loss of a father. Brother Southern joined the church at Tom's Creek on Saturday before the first Sunday in July, 1887, was ordained to the office of deacon, June 22, 1889. He was a faithful member as long as he was able to go, and was strong in the faith as long as he lived. He was always ready to care for the Baptist people, and not only them, but was very careful to entertain strangers.

W. A. DUNBAR

CIRCULAR LETTER

Being appointed to write a Circular Letter for the consideration of the brethren who may compose the eighty-fourth annual session of the Fisher's River Association, I feel impressed to use Rom. 8:13: "For if ye live after the flesh, ye shall die; but if ye through the Spirit, do mortify the deeds of the body, ye shall live." We feel that Paul has given us a nice lesson in this chapter. The first verse is: "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit." Then we presume that he would say, There is now therefore condemnation to them that walk after the flesh: "For to be carnally minded is death." Brethren we shall keep this thought under consideration, for we know that the wages of sin is death; that the soul that sinneth, it shall die. Corporal death takes us from this world and the enjoyments of it. The death to sin takes the sinner out of the old world into a new one: for all things become new. Death to sin gives us the first conception of life, and the reason a sinner prays is because life has been imparted to him.

It opens his eyes so he can see himself as a condemned sinner in the presence of a just God. We do not wonder at his first prayer being, "God be merciful to me a sinner." What an awful realization! In this death he has lost his desire for worldly amusements, feels that, if sent to hell, he will go begging for mercy: for justice is cutting him down. He has lived after the flesh all his life. But Jesus came to save sinners; and He told Mary and Martha that He was the Resurrection and the Life. Every death requires a resurrection and at His own appointed time He speaks peace to the troubled soul, and it is resurrected into life, and that mourning soul is filled with joy. He loves everybody because he is filled with the Spirit of God, and God is love. Then he feels he can ever mortify the deeds of the body and sin no more. But Paul knew the weakness of the flesh, and that was why He gave us so many lessons on how to live.

The first duty is to take up our cross (not our pleasures) and follow Jesus through evil, as well as good report; and why did we desire this? Beeause we loved the brethren; and I wish to say right here, we have first to prove our love to the brethren to establish the fact that we are born of God: for "We know that we have passed from death unto life because we love the brethren."

Now there is a work for each of us to do; and the first is, we should mortify the deeds of the body, that we may live in the fellowship of the brethren and sisters. We fear that many brethren and sisters have let nature destroy their happiness in the church because they wanted others to bear all the burdens of the church. But I want to say that God's people are a burden-bearing people, and one that will not help carry the lame and wounded on his own shoulder is not worthy of the name "Primitive Baptist." We then that are strong ought to bear the infirmities of the weak, for Christ pleased not Himself;

but as it is written, "The reproaches of them that reproached them have fallen upon me."

Now, brethren, let us pray that the Spirit of peace may be and remain in our midst, that we may be enabled to look each upon the other as a brother, and to forgive the trespasses of others as we would have our trespasses forgiven: for we have not long to live in this wilderness of woe. We are looking "for a city which hath foundations whose builder and maker is God."

—F. P. STONE

1917

This being the eighty-fifth annual session, it was by previous appointment held with Union Church, August 10, 11, 12, 1917. The Introductory Sermon was preached by Elder E. M. Barnard of the Mayo Association, text, "Wisdom hath builded her house." Prov. 9:1.

After intermission the messengers met in the house. The Association was opened with prayer by Elder Ben F. Caudle from Western Oklahoma Association.

Received and read letters from all the churches except Fisher's River and seated their messengers. Called for petitionary letters, and received one from Conners Grove, asking membership in the Association. The church was received and her messengers, after receiving the right hand of fellowship by the Moderator, were seated with us.

Seated correspondents and visitors from: Mayo, Salem, New River, Mountain, Abbott's Creek and Contentnea Associations. Elder Ben F. Caudle, visitor from Western Oklahoma Association.

Elder W. H. Atkinson was elected Moderator and Elder F. P. Stone, Clerk. The Moderator appointed Elders M. M. Horton from New River, S. J. Reich from Salem, G. Denny to preach at the stand Friday afternoon.

The Committee on Preaching reported for Saturday,

Elders J. M. Royal, George Denny, O. J. Denny, and H. D. Mickey to preach at the stand and R. P. Vass and Ben F. Caudle in the house. For Sunday, Elders W. H. Atkinson, Samuel McMillan, E. M. Barnard, and Ben F. Caudle to preach at the stand and A. M. Denny, L. T. Tucker, R. P. Vass, and S. J. Reich in the house.

Heard the report of Brother J. T. Riggans, in regard to the Rock Spring matter. His appointment continued, and Brethren J. M. Eldridge and A. B. Key were appointed to serve with him in locating the said church property and if they find the interest in the surrounding country sufficient, to proceed as a building Committee to erect another house for worship. The brethren of the several churches are requested to double their donations for next year that we may have sufficient funds to pay this Committee. The Clerk was ordered to pay Brother J. T. Riggans four dollars for his services.

Circular Letter was received and ordered attached to this Minute.

In compliance to the church at Stoney Creek, Elders G. O. Key, D. Collins and W. H. Atkinson were appointed to meet with their Moderator, F. P. Stone at said church on Saturday before the third Sunday in November, 1917, for the purpose of ordaining Brother J. S. Morrison, if found qualified. Elder G. O. Key was appointed to write the next Circular Letter. Appointed correspondents:

Abbott's Creek: Elders H. D. Mickey, G. O. Key, L. T. Tucker.

Mayo: Elder G. O. Key, A. Q. Hunter & J. S. Morrison.

Smith's River: Elds. F. P. Stone, D. Collins, J. R. Crews.

Mountain: Elders H. D. Mickey, J. M. Royal, W. H. Atkinson.

Zion: Elders W. H. Atkinson, and J. R. Crews.

Salem: Elders George Denny, and A. M. Denny.

Roaring River: J. M. Royal, J. T. Riggans, J. M. El-

dridge.

New River: Elders J. R. Crews, R. W. Mosley, C. W. Stone.

OBITUARY ELDER JESSIE ASHBURN

Elder Jessie A. Ashburn was born December 21, 1861 in Surry County, North Carolina, and died October 9, 1916 at his home at 888 N. Liberty St., Winston-Salem, North Carolina. He was married in early life to Miss Martha A. Needham and to this union were born four sons and one daughter. He joined the church at Ararat about 1888, later moving his membership to Rock House Church in Stokes County, North Carolina. Shortly after he joined the church he began speaking in public. The church, feeling his calling profitable to the church, proceeded to ordain him in February 1891 to the full functions of the gospel ministry. He proved to be an able and gifted preacher and a strong defender of the gospel. He was a man with a brilliant mind, and a good personality, an humble Chrisitan gentleman.

He taught school for several years; served in the State Senate at Raleigh one term, representing Surry and Stokes Counties. In early life his ambition was to read law, and he did a great deal of studying by the light of a pine knot, burning in the old fire place. His ambition was so strong for an education—but the Lord saw fit to prepare him for a different field of labor, and he entered his field sincerely and filled it efficiently. He served this Association as Clerk for seven years. He is the author of the first edition of this History. Having moved to Winston-Salem, he, with Sister Ashburn, joined Broad Street Church in the Salem Association in 1911. He was connected with the Wachovia Bank for several years as soliciting agent.

He seemed to realize that the span of life would be short for him. He told the wife he wanted me to help preach his funeral, and Sister Ashburn told me he said he had rather have me write his obituary than anyone he knew. The last time I visited him at his home, he followed me to the front porch, laid his hand on my shoulder and said, Brother Stone, I am proud of you. I won't be here much longer. May the Lord enable you to carry on the work. You are the right man in the right place. He went to Vogler's Undertaker's place, selected his casket, ordered a suit of clothes, and they arrived on October 7, 1916. He had a stroke that night, after making preparation to attend the Salem Association at Old Sardis Church in Rockingham County, N. C. He died Sunday night the ninth, making his age 54 years, 9 months and 18 days, and was laid to rest Tuesday, the eleventh at Saint's Delight Church in the presence of a large concourse of sorrowing relatives and friends. Funeral services were conducted by Elder P. D. Gold and the writer.

ELDER F. P. STONE

CIRCULAR LETTER

Being appointed to write a Circular Letter for the consideration of the brethren and sisters of the Fisher's River Primitive Baptist Association, and those with whom we are in correspondence; and, realizing the fact that we, the Primitive Baptists as a whole, are one people, bound together by the cords of love, the heirs of one kingdom, and joint heirs with our Lord and Savior Jesus Christ, I shall proceed to address you as one body.

I will use John 14:1, 2 for my subject. "Let not your heart be troubled: ye believe in God, believe also in Me. In My Father's house are many mansions: if it were

not so, I would have told you. I go to prepare a place for you." "In the beginning God created the heaven and the earth. He divided the waters which were under the firmament from the waters which were above the firmament, and called the firmament heaven. And the waters under the heaven were gathered together unto one place and the dry land appeared, and He called the dry and earth. Heaven is My throne, and the earth is My footstool." But Jesus did not say, In heaven are many mansions, but "In My Father's house." The earth is the Lord's, and the fulness thereof. Solomon said, "He brought me to His banqueting house and His banner over me was love." And when Jacob awoke out of sleep, he said, "How dreadful is this place! this is none other but the house of God, and this is the gate of heaven." This is the house that Christ spoke of when He said, "In My Father's house are many mansions. I go to prepare a place for you." He went down into death for His bride, the church; and all of the redeemed of the Lord belong to the church of God. "In My Father's house are many mansions." A mansion is a stately house. So our houses of worship are considered, by the children of God, to be the house of God, and our organization the church of the living God, a house for the poor wayworn pilgrim while he remains in this world. Knowing that His children could not all worship at one place, God foreordained that in His house should be many mansions (churches) and they are the Lord's planting. We believe that God ordained that the children of Israel should be and remain a separate people. Come out of her, My people, and be ye a separate people. The children of Israel were forbidden to take unto themselves strange wives. But Solomon, a king of Israel, proud and vain, took unto himself seven hundred wives; and, when he grew to be old they turned away his heart and he worshipped other gods.

Christ chose but one bride and all of His sympathies and affection were with her, His bride, the church. So we are no more under the law but under grace. Therefore by the deeds of the law there shall no flesh be justified in his sight. Now, under the reign of grace, we have no scriptural right to join ourselves to, nor mingle with other organizations: for if our names are written in the Lamb's Book of Life, and we have been received into one of our churches, Christ prepared the place for us. So our churches (mansions), are established in the house of God, the spiritual kingdom. "A garden enclosed is my spouse." Christ found His bride in His Father's house. How fair is thy love, My sister, My spouse. How much better is thy love than wine. "The Spirit (God) and the bride (the church) say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely." Now we see that all who are born into this kingdom, the house of God, are invited to go home to their friends, the church. "This is the way, walk ye in it." So it becomes us to adorn our profession with an orderly walk and godly conversation. "If ye have bitter envying and strife in your hearts, glory not, and lie not against the truth. This wisdom descendeth not from above, but is earthly, sensual, devilish. * * * But the wisdom that is from above, is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits." "Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race set before us, looking unto Jesus the author and finisher of our faith."

Your brother in hope.

—F. P. STONE

1918

Little Vine entertained next session August 9, 10, 11, 1918. Introductory Sermon was preached by Elder J. M. Crouse from the Mountain Association.

The work of the Association was opened with prayer by Elder J. W. Beasley, from Mayo Association. Elders J. W. Beasley, J. P. Gardner, and J. S. Morrison were sent to the stand to preach this afternoon.

Letters from the churches received, read, and messengers seated all but Ararat, and their letters were referred to the Committee on Arrangements. Seated correspondents and visitors from sister Associations as follows:

Zion: Elders J. P. Gardner, Robert Hall, John Jones, R. S. Creed, and J. F. Fulk.

Mayo: Elders J. W. Beasley, W. T. Collins, J. E. Hutchens, correspondents, and Elders E. M. Barnard, H. C. Lackey, and T. C. Hall, visitors.

New River: Elder R. P. Vass, correspondent.

Mountain: Elder J. M. Crouse, and Brothers C. J. Fender, A. J. Galyan, Correspondent; Emmet Richardson, J. M. Rector, visitors.

Roaring River: J. A. Coleman, M. A. Lyons, Correspondents, S. A. Lyons, and J. W. Lyons, visitors.

Smith's River: Elder L. I. Gilbert, Correspondent.

Then appointed Committee on Preaching, and they appointed for Saturday: Elders L. I. Gilbert, J. M. Crouse, E. M. Barnard, and R. P. Vass.

For Sunday: H. D. Mickey, D. Collins, J. P. Gardner, and George Denny.

SATURDAY a. m.

Ararat's letter was read and messengers seated. In compliance to the request of Volunteer Church, Elder F. P. Stone was appointed to write the obituary of Elder W. M. Stone, Elder H. D. Mickey to assist him. Elders

G. O. Key, D. Collins, J. W. Creed, and W. H. Atkinson were appointed to meet with the church at Fisher's River for the purpose of ordaining Brothers John M. Nicholas and Green Clifton to the office of deacon, if found qualified. By the request of Albion, Elders G. O. Key, W. H. Atkinson, J. S. Morrison were appointed to meet with their Moderator, Eld. F. P. Stone, on Saturday before the fourth Sunday in August, 1918 for the purpose of ordaining Brother Edd Slate, if qualified, and that Elder F. P. Stone write the obituary of Deacon Albert Smith.

Elders J. M. Royal, D. Collins and George Denny were appointed to meet with Union Church and ordain John M. Fulk and A. D. Key to the office of deacon, if found orthodox.

The Circular Letter was read and ordered printed in these Minutes and that our Clerk write the next one. The presbytery sent to Stoney Creek reported the ordination of J. S. Morrison as an elder.

It was unanimously agreed that we advise Ararat Church to require Elder C. B. Denny to cease serving an excluded church, or recognizing excluding members, or circulating letters or making declarations detrimental to the peace and dignity of this Association, or any of its members.

Appointed correspondents as follows:

Abbott's Creek: R. L. Jones, Elder H. D. Mickey.

Mayo: Elders W. H. Atkinson, F. P. Stone, and J. S. Morrison.

Smith's River: Elders H. D. Mickey, and D. Collins.

Mountain: Elders J. M. Royal, W. H. Atkinson, and J. S. Morrison.

Zion: Elders R. H. Riggans, J. W. Beasley, and Brother R. L. Jones.

Salem: Elder H. D. Mickey and Brother H. M. Southern.

Roaring River: Elders J. W. Creed, J. M. Royal, and

Brother C. W. Stone, J. T. Riggan.

New River : Elders G. O. Key, F. P. Stone, R. H. Riggan.

CIRCULAR LETTER

Being appointed by the Association to write a Circular Letter, with fear and trembling, I comply. I remember when the Lord came to the grave of Lazarus, He called in the power and authority of His own majesty. Lazarus came forth, having been dead four days, came forth prepared to believe in the resurrection of the dead. John tells us the hour is coming and now is when the dead shall hear the voice of the Son of God and they that hear shall live. He told Martha and Mary that He was the Resurrection and the Life. So when he speaks to the dead sinner, the sinner always hears and always lives, and being made alive by the power of divinity, lives for ever. So as John tells us, he that believes on the Son hath everlasting life.

In this perfect system of salvation by grace, there is no condition to be conformed to by the living or dead sinner. All Adam's race is dead in trespasses and in sin until they receive or hear this special call which is an individual call and also a holy calling. Paul after he received this call was qualified by it to say for himself and all the redeemed who will ever behold Him in glory that He hath saved us and called us with an holy calling not according to our works, but according to His own purpose and grace given us in Christ before the world began. Paul said to this corrector, who had the spirit of prayer, "Because ye were sons of God has sent forth the Spirit of His Son into our hearts crying Abba, Father." So then we have it that it is not by works of righteousness that we have done, but by the washing of regeneration and the renewing of the Holy Ghost, which He abundantly shed on us, through Jesus Christ our Lord. Then

it follows that we are His workmanship created in Christ Jesus unto good works that God before the world ordained that we should walk in them, so we live and walk in Him who bled for us on the tree of the cross, so we preach and believe in the blood.

Your unworthy brother.

—G. O. KEY

1919

Rock House was the next to entertain this Association August 8, 9, 10, 1919. The services were introduced with song and prayer by Elder G. O. Key. The Introductory Sermon was preached by Elder W. F. Pruitt of Upper Country Line. Text, "Follow thou Me." John 21:19.

The Association was opened with prayer by Elder G. P. **Allen of Zion.** Letters from churches read, messengers seated. Organized by electing W. H. Atkinson, Moderator, and Elder F. P. Stone, Clerk, and G. J. Key, assistant Clerk. Seated correspondents and visitors from:

Zion: Elders G. P. Allen, R. T. Monday, J. D. Easter, and J. A. Moxley.

Mayo: Elders G. D. Staples, H. V. Hutchens, G. M. Trent, correspondents, Elders L. T. Tucker, J. W. Beasley, J. A. Fagg, and Brother J. D. Young, W. H. Freeman, S. J. Corn, J. E. Hutchins, A. M. Flippin, H. L., and B. F. Craddock, A. A. Jefferson.

New River: Elders S. L. Moran, H. V. Cole.

Smith's River: Elder L. I. Gilbert.

Salem: Elders S. J. Reich, correspondent, C. A. Sprinkle and Ellis Tate, visitors.

Upper Country Line: Elders W. F. Pruitt, J. R. Jones.

Received the obituaries of Elder W. M. Stone and Deacons Frank R. Stone, and Albert Smith, and ordered them attached to this Minute.

The Circular Letter was approved and ordered printed

in this Minute.

The presbytery sent to Fisher's River reported the ordination of Brother Green Clifton to the office of deacon. The presbytery to Albion reported the ordination of Brother Edd Slate as a deacon.

The Rock Spring Committee reported as follows: "We went on the premises on the 28th day of July, 1919, and by agreement with Luther Park, who owns the land adjoining the lot located the boundaries of premises as follows: Beginning at Maud Winnies head tombstone, formerly a Black Oak, and runs north variation four degrees, 70 links to South bank of public road; thence south 72 degrees west with the old road, three and a half chains; thence south 51 degrees west two and a half chains to a planted rock; thence south 20 degrees, east three and a half chains to stake and pointers, thence north 72 degrees, east four chains, in the E. B. Hampton line; thence with said line to the beginning. Containing two acres more or less, said lines marked, corners established and agreed upon." J. M. Eldridge, J. T. Riggan, Committee. The report received and their appointment continued. Brother J. T. Riggan was appointed to write the obituary of Deacon C. W. York of Laurel Spring Church. Deacon Wm. Simmons was appointed to write the obituary of Deacon S. A. Taylor of Pilot Mountain Church. Correspondents were appointed as follows:

Mayo : Elders J. W. Beasley, D. Collins, and F. P. Stone.

Mountain : Elder J. M. Royal.

Salem : Elders H. D. Mickey, W. H. Atkinson, G. O. Key, F. P. Stone, and Brothers H. M. Southern, J. L. Tilley and J. E. Tilley.

Roaring River : Elder J. M. Royal, and Martin Payne.

Upper Country Line : Eld. G. O. Key, & J. S. Morrison.

Zion : Elders J. W. Creed and J. W. Beasley.

The Clerk paid J. H. Riggan 5.00; J. M. Eldridge 17.31

expenses on the Rock Spring Committee.

Elders William Beasley, D. G. Staples, and J. A. Moxley preached Friday afternoon. Elders H. V. Cole, L. I. Gilbert, J. A. Moxley, Sam Moran, R. T. Monday, and G. P. Allen preached Saturday, and Elders G. M. Trent S. J. Reich, H. F. Hutchens, O. J. Denny, and J. A. Fagg preached Sunday.

The preaching was harmonious and a greater manifestation of the power of God we have never seen in any audience, for which we feel grateful to God the Father, the Giver of every good and perfect gift.

Two dear sisters came telling of the blessedness of a sinner saved by grace. —F. P. S. Clerk.

Remarks: After the Association adjourned, it was agreed by the brethren to receive Prof. H. E. Oliphant as a visitor from the Danville Association, Indiana and place his name in our Minutes. He is Prof. of the University of Chicago, Illinois, and a member of Danville Association of Indiana. His brother, Dr. H. N. Oliphant was with him and they are great grandsons of Elder Thomas Oliphant, the first Moderator of Ararat Church, and emigrated to Indiana in 1827 or 1828, selling his property to Elder John Jones of Patrick County, Virginia. Elder Jones moved on the property and was elected Moderator of Ararat Church and served until his death in 1875. He served the Association from 1848 until his death.—F. P. S. Clerk.

OBITUARIES

Elder William M. Stone was born in Surry County, North Carolina, July 14, 1850, died March 18, 1918, aged 67 years, 8 months, and 4 days. He was married to Lousetta Boyles (who preceded him to the grave) September 18, 1870, to whom were born 12 children, two of whom

died in infancy. He joined the church at Ararat, in May, 1885, and was baptised in June following, by Eders G., and C. B. Denny; was ordained a deacon in August, 1888. He was ordained as an elder in February, 1891. He and his wife joined the church at Volunteer, by letter, Saturday before the third Sunday in August, 1893, where they remained consistent members till death called them home.

Brother Stone was a farmer by trade, and provided well for his family. He served as Moderator of his home church for several years, and up to one year before he died. He was not as eloquent as some, but we can truthfully say we had no man stronger in the faith, nor sounder in doctrine than he. But now his labors are over, his race run, and he is gone to his reward.

So to his children, we will say, grieve not. He is only gone before. May we be resigned to God's will till we meet him who is gone before.

How gentle was the stroke divine,
Which bowed his head in death;
How peaceful did his soul resign
His friends, his life, his breath.

Written by the request of the church, by,
Elder F. P. Stone.

Deacon F. R. Stone was born in Surry County, N. C., under the shadow of the historical Pilot Mountain, March 6, 1828; died March 30, 1918, making his pilgrimage on earth 90 years, and 24 days. He was married to Sarah Caroline Poindexter March 4, 1852, to which union were born 13 children, 3 of whom died in infancy, and 10 lived to manhood and womanhood. His companion, 7 children, 8 grandchildren, and 13 great grandchildren preceded him

to the grave. Four daughters, Mrs. A. J. Taylor of Rt. 1, Ararat, N. C.; Mrs. M. A. Fulk, of Rt. 3, Pilot Mountain, N. C.; Mrs. S. W. Stone, of Osowatomia, Kans.; and Mrs. J. H. Sheets, of Pilot Mountain, N. C.; two sons, J. A. Stone, of Spokane, Wash.; and the writer; 66 grandchildren and 80 great grandchildren survive him. He and our mother joined the Missionary Baptists in 1862 or 1863. But each one became dissatisfied and in October, 1866, joined the Primitive Baptists at Ararat Church N. C., and were baptised in the following November. He was ordained a deacon in September, 1868, and served his church faithfully and acceptably till death claimed him. At the outbreak of the Civil War, he, having moved to Grayson County, Virginia, May 15, 1862, serving in 51st Virginia Regiment, Company K, with S. M. Dickey Captain. He was in the battles of New Market, Winchester, Cedar Creek, Currenstown, and around Richmond, and came out without a wound. He came home on a furlough a few days before the surrender, and did not return. But our mother, suffering many privations, had left Virginia, and was with her father. They then settled near his birthplace, where they remained eating their own bread in the sweat of their face, till 1872, when he took charge of a grist mill, on Tom's Creek, two and one half miles west of Pilot Mountain, N. C., where by industry and honest dealings, and with the help of an industrious companion, made a sufficiency for themselves and to his friends and brethren, especially to traveling preachers. We well remember in our boyhood days that Elders Isaac Webb, A. J. Taylor, and I. J. Taylor, and others made our home theirs while passing that way. In 1889, he removed to the farm again, where he labored faithfully till old age rendered him unable. He and our mother were granted letters in November, 1896, and were in the constitution of the church at Pilot Mountain, where

they remained, filling their seats as faithfully as they well could, the remainder of their days. After the death of our mother (July 5, 1911), he made his home with his children, but spending most of his time with Mrs. A. J. Taylor. On his last birthday, I drove 20 miles to the home of my sister, Mrs. M. A. Fulk, where they were taking him to Ararat Church that day, and to Pilot Mountain Church that night to hear Elder Samuel McMillan, of High Point, preach, which he seemed to enjoy very much. It was the last preaching he ever heard. I conveyed him to my home next day, where, on March 30, 1918, he died from a stroke of paralysis. On April 1, we conveyed his remains to the Union Church and laid him beside our dear mother, to await till the resurrection morning.

The king or terrors did appear—
His soul had peace within—
The monster, Death, he did not fear,
For he had lost his sting.

His youngest son,

Elder F. P. Stone

Rt. 1, Fransisco, N. C.

Deacon Albert Smith was born in Patrick County, Va., May 15, 1842, and died May 11, 1918, aged 75 years, 11 months and 26 days. He married Lemina Adams, daughter of Deacon Samuel Adams, October 1, 1865. To this union were born 3 boys and 5 girls. One boy and 2 girls died in infancy. After his marriage he settled in Surry Co., N. C., near Westfield, where he spent the remainder of his days. He joined an arm of the church in the grove, near where Albion Church house now stands, in the summer of 1908; and he, and his dear wife, became a part of the body constituted into the church at Albion, July 8, 1898, and on that date was ordained a deacon, which

office he filled till death.

Brother Smith was a standard for his community. Being a successful farmer, he provided amply for his family, with plenty for old age. He was a hospitable host in his home to his neighbors, friends, and all true lovers of the truth. He was faithful in the discharge of his duty as he saw it, and was ever ready to lend a helping hand in any way he could. His beloved wife died February, 1916, and he spent the remainder of his days with his grandson, Mr. Walter Smith, a motherless boy whom he and Sister Smith raised up to call them blessed.

Brother Smith volunteered and served four years in the Confederate Army, coming out without being hurt by bullet or sword, showing that the Lord was with him, keeping and preserving him.

But now his race is run and his last battle is over. So children and loved ones, look toward that city which hath foundations, whose builder and maker is God: for there we hope to meet those gone before.

His pastor,

Elder F. P. Stone.

Rt. 1, Fransisco, N. C.

Deacon Lemuel B. Alberty was born May 11, 1842, died May 5, 1916. He married Lucindy White about the year 1861, and joined the church at Center, about 1877; was chosen Clerk about the year 1879, serving until his death; was ordained deacon November 1899, and served faithfully in that capacity until his death.

He left his wife and six children, three sons, and three daughters, to mourn his loss. All are yet living.

He was a Confederate soldier, faithful to the call of his country, a good citizen and neighbor, a kind husband and father. He proved his faith by his works, by discharging the various duties assigned to him until it pleased God to call him to rest from all his toils here.

Elder Gabriel Denny

CIRCULAR LETTER

Being appointed to write this, our annual Circular Letter, I undertake it, realizing that it is not for fun or fashion, but for the the benefit of the household of faith, feeling my weakness, I undertake to do so with an aching heart; but trusting that God will so direct me that the message I now pen will be as bread cast upon the waters.

Our Association has been under a burden caused by the evil spirit, or a misunderstanding among us. It appears as though we will have to have a Moses to lead us out. But the Lord said to Paul, "My grace is sufficient for thee." But we are all proud to admit that we have felt the presence of the Lord; that we have had the golden scepter held out to us, conveying to us a welcome to stay in His presence, basking in the sunshine of His countenance, feasting in His banqueting house, with His banner of love over us. That, and it alone, makes us feel like falling at the feet of our enemies and praying for them that despitefully use us, realizing daily the need of God's saving efficacy; for as Paul said, we, too must say, "I know that in me (that is, in my flesh) dwelleth no good thing." But in our spirit dwells that immortal life, which is Christ in us the hope of glory. So—

"Trust Him, ye saints, in all your ways,
Pour out your hearts before His face;
When helpers fall and foes invade,
God is our all-sufficient aid."

He that is without sin, let him cast the first stone. Let us first consider that if we will not forgive those who

trespass against us, how can we expect our heavenly Father to forgive us. Let each one of us commence at home, sweeping our door-steps clean, getting the beam out of our own eye, and then offer to help our brother. Grace has brought us safe this far, and we hope it will lead us home. We are bound together in one united cause, and that is for the upbuilding of God's militant kingdom on earth, the comforting of God's little ones. So, why should we strive one against another? For we are brethren in hope and in tribulation till God shall see it best to liberate us from this earthly tabernacle. Then may it be our happy lot to meet where our association will never break up, and where our Sabbaths never end.

Your unworthy servant,

Elder F. P. Stone.

1920

This the eighty-eighth annual session was held with Conner's Grove Church, 4 miles northeast of Mount Airy, North Carolina, August 6, 7, 8, 1920. I will give here a more fully detailed report of the general work of the Association.

PROCEEDINGS

The services were introduced, and the Introductory Sermon was preached by Elder D. Collins from John 1:1. "In the beginning was the Word, and the Word was with God, and the Word was God."

After intermission the messengers assembled in the house and the Association was opened with prayer by Elder J. A. Fagg, of Mayo Association. Then the letters from all the churches were read, received, and messengers seated. Organized by electing Elder W. H. Atkinson Moderator; Elder F. P. Stone, Clerk. Seated correspondents and visitors from: Zion, Mayo, Smith's River,

Roaring River, and the Danville Association in Indiana.

Elders G. O. Key, H. D. Mickey, and D. Collins were elected to serve with the Moderator and Clerk as a Committee on Arrangements.

Elders John Easter, and R. A. Arrington were chosen to preach at the stand this afternoon. The Committee on Preaching reported: For Saturday, Elder G. P. Allen, Elder R. C. Martin, J. A. Moxley, Elder S. A. Thompson, Brother Robert T. Anderson.

For Sunday: Elders J. A. Fagg, H. F. Hutchens, W. H. Schenk, W. H. Atkinson.

Appointed Brothers G. J. Key and J. M. Eldridge a Committee on Finance.

Adjourned to meet at 9 a.m., Saturday.

SATURDAY, August 7, 1920.

Deliberations were opened with prayer by Elder W. H. Schenck. The roll was called, Report of Committee on Arrangements received and Committee discharged. The Covenant, Constitution, Articles of Faith, and Rules of Decorum were read. The death of Deacon S. A. Taylor of Pilot Mountain Church and C. W. York of Franklin Church were received with sorrow.

The report of correspondents was called and correspondents appointed:

Mayo, Zion, Salem, Roaring River, Upper Country Line.

The Committee appointed to look after the Rock Spring property reported. The report received and Committee discharged. (The report will be found in another paragraph.)

The Committee on Finance reported as follows:

Received from the churches -----	\$56.45
Received from private donations -----	20.50

Paid for printing Minutes & Postage ----	\$40.00
Gave Clerk for services -----	15.00
Balance in hands of Clerk -----	21.95
	\$76.95
	\$76.95

Offered a Resolution of Thanks to the brethren, sisters and friends for their hospitality during this meeting and adjourned to meet at Fisher's Gap next year.

P. S. It was said by many that more love was never seen manifested in any Association than in this one. At this time we had 20 churches in full fellowship with each other with 933 members, 18 ordained Elders, and 5 licentiates as follows:

Elders:

Gabriel Denny, Rt. 3, Pinnacle, N. C.
 A. M. Denny, Rt. 3, Pinnacle, N. C.
 C. B. Denny, Rt. 3, Pinnacle, N. C.
 Henderson Cain, Rt. 2, Pilot Mountain, N. C.
 G. O. Key, Rt. 2, Pilot Mountain, N. C
 W. H. Atkinson, Rt. 1, Round Peak, N. C.
 H. D. Mickey, Rt. 2, Pinnacle, N. C.
 J. M. Royal, Thurman, N. C.
 J. L. Pyrtle, Westfield, N. C.
 F. P. Stone, Rt. 1, Fransisco, N. C.
 George Denny, Rt. 3, Pinnacle, N. C.
 Jas. W. Creed, Ararat, N. C.
 D. Collins, Rt. 1, Pinnacle, N. C.
 R. H. Riggans, Rt., Mount Airy, N. C.
 J. R. Crews, Mount Airy, N. C.
 J. W. Beasley, Rt. 5, Mount Airy, N. C.
 J. C. Dunbar, Rockford, N. C.
 J. S. Morrison, Rt. Mount Airy, N. C.

Licentiates:

W. J. Key, Ararat, N. C.
 J. Key, Winston-Salem, N. C.

Charley Adams, Rt. 2, Pilot Mountain, N. C.
C. W. Stone, Rockford, N. C.
A. B. Key, Rusk, N. C.

OBITUARIES

Deacon C. W. York was born July 29, 1837, and was married to Loueasy Phillips in 1858. To this union were born 5 children, 2 of whom died in infancy, preceding him to the spirit land, while 3 of them, together with his companion, are left to mourn the loss of a good husband and a kind and affectionate father. He was reared in Surry County, N. C., and joined the church at Rock Spring the third Sunday in May, 1874, and was baptised the third Sunday in June. He was ordained to the office of deacon on Saturday before the third Sunday in March, 1875, and served the Rock Spring Church faithfully till dismissed by letter. On the third Sunday in May, 1879, he and his wife joined the church at Franklin by letter. He was received as deacon and served that church faithfully till dismissed by letter, and Saturday before the third Sunday in June, 1913, to join the church at Laurel Springs where he served in the office of deacon faithfully to the end, which came May 22, 1919, making his stay on earth 82 years, 9 months, and 23 days. He whose life was hard to excel, is gone.

He was a hard-working man, who provided well for his family and had plenty around him. His home was a home for the brethren and sisters at all times. He often talked of how thankful he was to God for thus blessing him. We know he cannot come back to us; but we, as Sister York said, must soon go the way he has gone. May God give us that assurance of faith that we may walk "through the valley of the shadow of death" and meet our God in peace as we believe he did.

Your unworthy brother,

—J. T. Riggans.

Deacon S. A. Taylor was born in Surry County, N. C., January 4, 1855; and died January 16, 1918, making his stay on earth 63 years and 12 days. He was married to Mahala Key October 5, 1876; and to which union were born eight children, five girls and three boys. One girl preceded him to the grave, dying in infancy.

Brother Taylor joined the Primitive Baptist Church at Pilot Mountain November 22, 1903, and was baptised November, 23, 1903.

He was ordained to the office of deacon Dec. 26, 1904, and elected to the office of Church Clerk about the same time. He made a good deacon and a good Clerk till death.

He by honest industry made a comfortable living, and was bold in the faith and much devoted to the church.

Brother Taylor was a good citizen and was always found ready to lend a helping hand to the sick.

While Brother Taylor is much missed by the church, by Sister Taylor and the children, we hope to meet him where no farewell tears are shed.

By order of the Association.

William Simmons

1921

We are now assembled at Fisher's Gap, August, 1921. Services were introduced with song and prayer, and the Introductory Sermon was preached by Elder W. R. Beasley and the business session was opened with prayer by Elder G. O. Key. All churches represented and messengers seated. Elders S. P. Roberts and Wesley Brindle were appointed to preach this afternoon. Correspondents and visitors from: Zion, Mayo, Salem, Roaring River, and Mountain Associations were seated with us.

Same Moderator and Clerk were elected.

The Obituary of Deacon A. F. Stone was reported.

The presbytery sent to Pilot Mountain reported the ordination of Brother J. H. Sheets to the office of deacon. We hereby recommend that when a church is in need of a presbytery, to call on the sister churches and not the Association.

Little Vine reported the ordination of Brother W. C. Brooks to the office of elder. Stoney Creek reported the ordination of Brethren J. M. Hunter, and E. F. Simmons as deacons.

It was recommended and accepted by the Association that we adopt and keep up Union Meetings to be held on fifth Sundays and as many days preceding as desired. The Moderator and Clerk of the church serve this meeting.

Elder George Denny was appointed to write our next Circular Letter, and also the Elder A. M. Denny Obituary.

Appointed correspondents to sister Association as follows:

Mayo: Elders G. O. Key, F. P. Stone, J. W. Beasley, and J. S. Morrison.

Zion: Elders G. O. Key, W. C. Brooks, J. S. Morrison, and W. H. Atkinson.

Salem: Elders George Denny, J. S. Morrison, and Brother S. M. Southern, and Brother R. L. Jones.

Roaring River: Elders J. M. Royal, W. C. Brooks, and A. B. Key.

Abbott's Creek: Elders H. D. Mickey & J. S. Morrison.

Mountain: Elders G. O. Key, J. M. Royal, W. H. Atkinson and Brother A. B. Key.

CIRCULAR LETTER

Dear Brethren:—The object of our annual Circular Letter is to edify, strengthen and comfort the brotherhood in the things pertaining to the kingdom of God.

The Old, as well as the New Testament scriptures, which we accept as the inspired Word of God, and as containing all that we should know, believe, teach, and practice religiously; it contains all that is necessary to make us wise unto salvation. All scripture is given by the inspiration of God and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works.

The Primitive Baptist Church is noted for its adherence to the Bible on which it steadfastly relies to prove its doctrine and practice to be apostolice; and, on the same ground, it rejects the doctrines and commandments of men.

But what is the church? Christ's language in Matt. 18: 15-18 demonstrates that the church is the last and highest ecclesiastical authority on earth; that there is no appeal, under the law of Christ, from the decision of the church to a presbytery, conference, convention, or Association, or to any other earthly authority. After the church has lawfully passed upon any matter there is no other law to appeal to; and, when a church has excluded one of her members, there is but one course for the offender to pursue, and that is through repentance, reformation and confession. With these fellowship will be restored, but without which gospel fellowship can never be restored.

Each gospel church is a separate and independent republic, having Christ as its only Head and Lawgiver. The church, in the New Testament, is repeatedly declared to be the body of Christ. Then He is the only Head, who guides, controls and preserves the church as His body. So the church is not subject, in ecclesiastical matters, to any outside jurisdiction. We, as the church or body of Christ, are not drawn together by any outward band,

but by an inward, heavenly, spiritual, purifying, elevating band of divine love and peace and fellowship, such as our Lord Jesus Christ, in the last moments of His earthly suffering, ministry, tenderly enjoined upon us and earnestly besought His Father to give us. Being one body, born and taught of God, there is, therefore, but one Spirit, even as we are called in one hope of our calling; one Lord, one faith, and one baptism, one God and Father of all who is above all and through all, and in you all. Not in word only, but in deed and in truth, love one another, and endeavor to keep the unity of the Spirit in the bond of peace.

Your servant in hope of eternal life.

F. P. Stone

OBITUARY OF DEACON AUGUSTON F. STONE

Deacon Auguston F. Stone was born September 11, 1852, and departed this life June 23, 1921, aged 68 years, 9 months and 12 days. He was married to Sallie A. Stone February 25, 1880. She died February 1, 1916. He has two brothers living, Enoch A., of Spokane, Wash., and S. W., of Osawatomia, Kans. He had one brother and one sister deceased, to-wit: Elder W. M. Stone, and Mrs. Malissa Stone. He, with his good companion, joined the Primitive Baptist Church at Stoney Creek, Saturday before the third Sunday in October, 1911, and was baptised by the writer the next morning, near their home.

Brother Stone was ordained a deacon on Saturday, December 30, 1911, which office he filled till the death angel called him home. Brother and Sister Stone had no children of their own; but at the death of Brother Stone's only sister, they took her baby and raised him up to manhood. Brother Stone was a farmer, and by hard work and strict economy, together with the help of an industrious helpmate, accumulated a plenty of the goods of

this world to keep them comfortable in life, with surplus out of which they gave comfort to their friends and neighbors, especially Baptists, who visited in their hospitable home. They were always ready to lend a helping hand to the needy, and dearly loved the church, desiring and laboring always for peace. They showed what they were by the Christian lives which they lived.

After the death of Sister Stone, Brother Stone lived with his nephew, Mr. Silas Stone, whom he raised. He, and his wife and children, did all they could to make life pleasant for him, for which he showed his appreciation. But a part of the sunshine of his life was gone, but he must await the Lord's time. He was afflicted almost six months with heart-dropsy, and was a great sufferer; but he was always submissive, and often remarked: "How glad I would be if it could only be the Lord's will to let me pass away; but not my will, but the good Lord's be done; for I want to do my suffering here," and we feel that he did.

After funeral services at his home church, conducted by Elder G. O. Key and the writer, his body was laid to rest beside his companion, in the presence of a large concourse of relatives and friends. His relatives have lost a good and kind kinsman, our County one of its best citizens; and the church a good faithful deacon, a father in Israel. To his nephew and family, whom he loved so much, let me say, "May his many prayers for our welfare be answered; and may it be your aim ever to take pattern after him, and may we be blessed with the same submissive spirit that he possessed."

Thou source of life and joy supreme,
Whose arm alone can save;
Dispel the darkness that surrounds
The entrance to the grave.

Lay thy supporting, gentle hand
Beneath the sinking head,
And with a ray of life divine
Illumine my dying bed.

Written under an appointment of the church, in conference on the 16th day of July, 1921,
His pastor,

F. P. Stone

Fransiseo, N. C.

1922

Old Fisher's River was the place of our meeting, August 11, 12, 13, 1922. Services were introduced by Elder D. Collins, and the Introductory Sermon was preached by Elder J. M. Crouse, text 2 Tim. 4:1, 2. Gave intermission.

After prayer by F. F. Eggleston of Pig River, letters from all the churches were received and messengers seated. Same Moderator and Clerk elected.

Correspondents and visitors from: Zion, Mayo, Salem, Roaring River, Upper Country Line, Black Creek, Smith's River, Pig River, and Mountain were seated with us.

The obituary of our beloved Moderator was ordered attached to these Minutes. The death of John W. Jones was reported from Union Church. She also reported the ordination of C. W. Stone as an elder. Mulberry Church reported the ordination of A. B. Key as an elder also.

Appointed correspondents to visit sister Associations. Ordered the Clerk to have 1200 copies of the Minutes printed and distributed as usual, and that we give our Clerk \$15.00; our Moderator, \$10.00.

CIRCULAR LETTER

Being appointed to write a Circular Letter to be attached to the Minutes of our next Association, I am now

trying to comply with the request. I don't think of a more appropriate subject than the gospel.

We remember that this is a subject that has been, and is now being debated so frequently by the people that we will try to refer in a small way to the sacredness of this subject. It is conclusive even by believers that the gospel is ever preached in a mystery. It was to the Jew a stumbling block, and to the Greeks foolishness, but to believers, both Jew and Greek, the power of God, and the wisdom of God.

We see men in the ministry from almost every honorable walk of life, and how mysteriously they do preach the gospel to the comfort of believers in the Lord Jesus, but unto everyone of us is grace given according to the measure of the gift. In this way the flock is fed and built up.

The gospel is not measured as we measure material things here in this world. There is no method by which we can describe fully the sacred influence and power of the gospel, however we do feel that the Lord has given us a principle that dwells within the hearts and minds of believers, that serves so well as a measurement or rule by which to be governed, that we need not the surveyor's chain, or even his compass.

Brethren, we pray that this sweet story may still be told as long as believers are here.

Written by Elder George Denny, this June 9, 1922.

— OBITUARY OF —

ELDER A. M. DENNY

With a deep sense of inability and unworthiness, I attempt to comply with the request of the Association, and try to write an obituary of as pure and clean an Elder as ever belonged to our Association. Elder A. M. Denny

was born in Surry County, N. C., April 19, 1847; died December 4, 1920, making his life 73 years, 7 months, and 15 days. He by faithful study and industry obtained a common school education, was a bright and cheerful boy of extra good morals. He professed a hope in Christ and joined the Primitive Baptist Church in his early manhood, and soon began preaching with more than ordinary ability, was soon ordained to the full functions of the gospel ministry, to which calling he was faithful to the end, serving more than fifty years. He was three times married, first to Miss Louise Ashburn, to them was born one daughter. Second to Eloise Spencer, and to them were born two children, a son and a daughter. Third to Miss Eliza Williard, who is still living. These were all good and faithful, living in peace and happiness. His children preceded him to the grave. He left six grandchildren besides a good and faithful wife and a broad circle of brethren and sisters to mourn their loss. He was kind to all, meek and humble, but an able man of God and preacher of the gospel, was held in esteem by all who knew him, especially Baptists. He served the Association as Clerk for a number of years and was then elected Moderator, serving nine years with ability. We feel that we have lost a good and loving minister and friend, but let us try to be resigned to the Lord's will. We feel to express our most profound sympathy for his bereaved widow and orphan grandchildren, and all who are realizing the loss of so good a man, yet his name and influence still lives, and will be long remembered.

Written by your humble servant in hope of eternal life.

George Denny.

Deacon John W. Jones was born November 12, 1851; died February 18, 1921, his pilgrimage on earth being 69 years, 3 months and 6 days. He was married to Miss

Nannie J. Denny, August 18, 1874, and to this union were born ten children, three of whom died in infancy. The date he joined the church is not known to the writer, but find that he and his wife were members in 1888 at which time the church at Union was constituted, they being charter members. He was ordained deacon on Saturday before the fourth Sunday in February, 1893, and served the church in that capacity the remainder of his life. God in His wisdom saw fit to take from him his loving wife many years ago, leaving him with small children, thus deprived of the sweet companionship, and with the double duty thrown upon him, he never faltered. He succeeded in raising his children in honor, never losing sight of the church or church duties. His life was orderly and above reproach. We feel that in his going his children have lost a good father, the church a good member, and officer, the County a good citizen. He fought a good fight and his reward is laid up for him in heaven. Blessed are they that die in the Lord.

Written by J. G. Key, by order of the Association.

1923

On August 10, 11, 12, 1923, we met with Deep Creek Church. It is the oldest church in the Association. Elder J. A. Fagg from the Mayo Association introduced with song and prayer. The Introductory Sermon was preached by Elder C. F. Denny from the Black Creek Association. The business session was opened with prayer by Elder S. H. Reid from the Mayo Association. Letters were received from all the churches, read and received and their messengers seated.

Elders W. C. Brooks and W. R. Beasley were appointed to go to the stand and preach that afternoon. The same Moderator and Clerk were elected.

The following correspondents and visitors were present:

Mayo : Elders J. A. Fagg, S. H. Reid, and Correspondent J. R. Beasley.

Mountain : Elder S. P. Roberts, and Brothers J. M. Rector, and A. J. Galyan, Correspondents.

Roaring River : J. W. Lyons, correspondent.

Salem : Brethren J. A. Thomas, Ellis Tate, Frank Southern, Charlie Shields, Cling Tate, and Henry Williard.

Zion : Elders J. G. Fulk, J. R. Crews, and Brethren H. F. Branscome and Robert Hall.

Pig River : F. F. Eggleston, visitor.

Black Creek : Elder C. F. Denny, Correspondent.

And a file of Minutes from : Zion, Silver Creek, Pig River, Little River, Upper and Lower Country Line, Senter, Mountain, Ebenezer, Ketocton, Mayo, Roaring River, Salem, Mill Branch, Bear Creek, Abbott's Creek, Kehukee, White Oak, Contentnea, & Black Creek were represented.

A petitionary letter was received from Hollingsworth Grove Church : it was read ; the church was received and their messengers were seated.

Elder D. Collins, J. M. Eldridge and Edd Slate were appointed to serve with the Moderator and Clerk as a Committee on Arrangements. Brethren J. G. Key and S. L. Arrington were appointed a Committee on Finance. H. R. Key, and J. L. Low were appointed a Committee on distributing corresponding Minutes. Then we adjourned until Saturday at 9 a. m.

SATURDAY, August 11, 1923.

The deliberations were opened with prayer by Elder C. F. Denny. Called roll of messengers. The report of the Committee on Arrangements was received and the members of the Committee were discharged.

Appointed correspondents as follows :

Mayo : Elders F. P. Stone, A. B. Key, and G. O. Key.

Salem : Elders G. O. Key, J. D. Key, and R. L. Hall.

Mountain: Elders A. B. Key, and W. H. Atkinson.

Abbott's Creek: Elders A. B. Key, G. O. Key, and Brother J. D. Key.

Zion: Elders J. W. Beasley, W. H. Atkinson, W. C. Brooks and C. W. Stone.

Roaring River: Elders W. C. Brooks, A. B. Key, and Brother J. H. Hall.

Smith's River: Elder F. P. Stone.

The Clerk was appointed to write the next Circular Letter.

It was agreed that the next session be held at Tom's Creek Church which is eight miles north of Pilot Mountain, near Westfield, to convene on Friday before the second Sunday in August, 1924.

THE PREACHING

Friday: Introductory by Elder C. F. Denny, Isa. 61:1.

Elder W. C. Brooks, W. R. Beasley, failed to get text.

Saturday: F. F. Eggleston, John 10:2; J. R. Crews, no special subject; J. G. Fulk, John 3:6; S. P. Roberts, Luke 2:11.

Sunday: S. H. Reid, Gal. 3:2; J. A. Fagg, Luke 2:10; C. F. Denny, Isa. 9:4; G. O. Key, Isa. 32:12.

1924

Tom's Creek was the next to entertain the Association, August 8, 9, 10, 1924. Elder J. M. Royal introduced the services with song and prayer. Elder J. A. Fagg, Moderator of the Mayo Association, preached the Introductory Sermon, text John 3:3. After intermission, the messengers assembled in the house and after prayer by Elder George Denny, letters and messengers from all the churches except Deep Creek were read, received and the messengers seated. Elected the same Moderator and Clerk.

Elders R. T. Monday and Johnnie Easter were appoint-

ed to go to the stand in the grove and preach. Boyles Chapel presented her letter asking for membership. The letter was read, received and their messengers were seated after the Moderator gave them the right hand of fellowship.

Then the correspondents and visitors from sister Associations were called. The following were present and seated with us:

Mayo: Elders J. A. Fagg, H. H. Hutchens, and Brothers J. E. Hutchins, H. D. Young, A. A. Jefferson and others.

Mountain: C. L. Roberts, J. M. Rector, and L. W. Caudell.

Roaring River: Elder R. T. Monday, and J. W. Lyons.

Salem: Ellis Tate.

Zion: Elders G. P. Allen, John Easter, M. W. Noonkester, H. F. Branscome, H. P. Stoneman, & A. T. Lorgin.

Smith's River: Elder L. I. Gilbert.

Maine Corresponding Meeting: Elder F. W. Keene, visitor.

Upper Country Line: J. R. Jones.

Lower Country Line: J. E. Monsees.

New River: Elder C. A. Martin, B. H. White, and Floyd Beamer, with Minutes from each Association. We appointed correspondents to attend our sister Associations as follows:

Mayo: Elders J. W. Beasley, D. Collins, and Brother R. L. Jones.

Salem: Elder G. O. Key, and Brother W. V. Pyrtle.

Mountain: Elders J. M. Royal, A. B. Key, D. Collins, and W. H. Atkinson.

Zion: Elders W. C. Brooks, J. C. Dunbar.

Roaring River: Elder **J. M. Royal**.

Franklin Church reported the ordination of J. W.

Gillespie to the office of deacon.

Fisher's Gap reported they had ordained Brother Malcolm Law as deacon.

The Circular Letter was approved, and our Clerk was appointed to write the next one.

CIRCULAR LETTER

Brethren, are we guilty of hunting for motes in our brothers' eye and trying to hide the beam in our own? If so, is God the author of this, or is it the fruits of sin? Satan is well pleased in his efforts to deceive the children of men in matters of religion, and I am sure he never was more successful in this than at the present day. Satan is not insensible to the fact that men in this age are more in love with what the world calls religion than at any other age of the world. Hence he is determined to suit their taste and to accomodate them in every way possible, even to come in disguise and appear as an angel of light and thus he succeeds in deceiving them that dwell upon the earth by his miracles which he does in the sight of men. Let us consider the expense and even suffering in order to establish false religion under the impression that they are right. What can be the cause of all this but the fruit of sin?

But now let us take a view of the dear old church of God. Can we find the fruits of sin in her? Yes. What disputes, wrangling, discord and strife we find in the household of faith! Oh what seeking for supremacy and desire for popularity among our dear people! Think will you brethren, how little of the power and life of religion is enjoyed by us in this age. Our love is cold and faith is weak, and desires are faint, and have turned our backs on many things that are good, carnal ease preferred and sought instead of showing that willingness to suffer the reproach with the dear Lamb of God.

Paul saw something of this in the church at Corinth

and yet he called them brethren. Yea, beloved sons in the gospel whom he had begotten through the gospel yet he found among them envying, strife and division and some were puffed up even brethren going to law against brother and Paul declared there was a fault among them; yet he addressed them in that kind and brotherly way. Now I beseech you, my brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no division among you, but that you be perfectly joined together in the same mind and the same judgment.

The child of God is not at all times humble and thankful to God for the grace that saved him from sin and gave him a comfortable hope in the Lord but is often disposed to grumble at the providence of God because the wicked prosper in his way, and if God should favor them with the goods of this world in abundance, their hearts are captured and carried away until they forget the hand from whence they come. If sin be the cause of so much suffering and mistakes in the church of God, what a mercy it will be to be delivered from it. But this can never be while we dwell in this sinful flesh. Therefore mortality's veil must be dropped off and this we are sure will never be, until we cross the old Jordan of death, and then in our experience will be brought to pass the saying that is written, Death is swallowed up in victory, and mortality is swallowed up of life. There may it be our happy lot to join that happy throng that shall praise God in that blessed world, where sin, sorrow, pain and death can never come.

F. P. Stone

1925

Next session convened with Boyles Chapel Church, August 7, 8, 9, 1925. Introductory Sermon was preached by Elder A. G. Morton from Salem Association. One

hour intermission. Messengers assembled in the house, the Association was opened with prayer by Elder G. O. Key. All the churches represented, the messengers were seated and organized by electing Elders W. H. Atkinson Moderator, Elder F. P. Stone, Clerk, and Deacon G. J. Key, Assistant Clerk.

Mountain, Roaring River, Salem, Zion, Abbott's Creek, Smith's River, Upper and Lower County Line, Black Creek, New River, Pig River, Little River, White Oak, Ebenezer, Kehukee, Staunton River, Silver Creek, Senter, all represented by messengers or Minutes, and all visitors were seated with us. Appointed correspondents to : Mayo, Zion, New River, Salem, Mountain, Roaring River.

PREACHING

Friday: A. G. Morton, Herbert Easter, R. H. Riggans, and W. R. Beasley.

Saturday at stand: J. M. Crouse, J. D. Easter, G. P. Allen, Watt Priddy, W. J. Brown, J. Watt Tuttle.

In the house: H. S: Williams, G. D. Stokes.

Sunday in the souse: W. C. Brooks, J. M. Royal, and C. F. Denny. At the stand in the grove: R. P. Vass, J. A. Fagg, Sam McMillan, P. J. Washburn, F. P. Stone.

The Circular Letter approved, and our Clerk appointed to write one for next year.

Boyles Chapel not being listed in the first volume will be given a brief history. This church is located on highway 66, near Capella in Stokes County, North Carolina in one the the most prosperous sections in the County. She was formerly an arm of Rock House Church. On May 31, 1924, in compliance to the request of the mother church, Elders W. H. Atkinson, G. O. Key, J. A. Fagg, S. H. Reid, J. W. Tuttle, and D. Collins met with a body of eight members and formed themselves into a presbytery by electing Elder W. H. Atkinson, Moderator, and

Elder G. O. Key, Clerk, and after due examination, finding them sound in the faith and practices of the Old Baptist did declare them a church competent to transact business within themselves, and they proceeded to organize by electing Elder S. H. Reid and Elder J. W. Tuttle as their pastors, and Brother W. A. Palmer as their Clerk. Elder Reid continued to serve them for twenty years or more until his health would not permit further service, and Brother Palmer served as Clerk up to his death, January 10, 1951. Also served as deacon from April 4, 1925 for the remainder of his life. Brother J. Pinkney Slawter, one of the charter members, was ordained and served as deacon until his passing November 14, 1937. Brothers W. S. Denny, W. R. Morefield, and C. C. Boyles are their present deacons. Elder James Hill, their pastor and E. H. Taylor is their Clerk. Generally speaking, this church has been blessed with a fair attendance and had very little trouble. No divisions and a general increase—many of her membership have been called away, but at this present date they have a membership of 55, and it seems that the brother preachers love to visit them and are blessed to preach when they go. It is composed of warm-hearted and sociable people ready to extend to visitors a hearty welcome and try to make you feel at home in their midst.

CIRCULAR LETTER

Brethren:—We have met in this, the ninety-third annual session of the Fisher's River Primitive Baptist Association with our beloved brethren with whom we correspond. To mingle our voices together in prayer, singing and praise to God who dwells in heaven and in times past was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory, and is now seated at the

right hand of the Father and ever liveth to make intercession for His people. And God has promised to bless His people when they obey Him, and the Lord's blessings cause obedience, and every child of God feels to thank the Lord that he has been enabled to obey the sweet commands of Jesus and thanks the Lord that he has been given the spirit of obedience, and he does not say, I went in paths of righeousness, but He leadeth me in the paths of righteousness for His names' sake. The disobedient child of God will feel that he is altogether to blame for his evil walk and conduct and that his punishment is just. His going away was all of and by himself, but God is merciful and longsuffering. So in the Spirit we are one, baptised by one Spirit into one body and our desires are the same. But what a wonderful work this is endeavoring to keep the unity of the Spirit in the bonds of peace. Because we differ from each other so greatly in the flesh, what longsuffering is necessary, what self-denial, what forbearance. But love tells us what to do. Forbear one another in love. Love saves the fellowship. Love insists that we wait till the Lord works meekness and tenderness of conscience in our disorderly brother. The bond of love and union grows stronger as we meet with the bitter struggle of our own nature and see more need for the exercise in our own souls of the fruits of the Spirit and by this we learn how good, helpful and serviceable it is for brethren to dwell together in unity. How important it is that every one of this dear family of God should carefully guard the unity of the Spirit so far as it can be by human effort. It is over himself particularly that each one is to watch. His own words and acts and emotions, that each one is to guard. It is his own self that each one is to prove. And when we are thus laboring with ourselves there will be found but little need for laboring with any other member of the dear family. While

all are in this state of mind this sacred unity is without conscious effort kept in the bonds of peace. This is dwelling together in unity.

—F. P. Stone

1926

This the 94th annual session was held with Hollingsworth Grove Church, August 7, 8, 9, 1926. The Association was called to order by the Moderator. This session was opened by song and prayer by Elder George Denny.

The letters from the several churches were read and the messengers seated. They organized by electing same Moderator and Clerk.

Mayo, Mountain, Roaring River, Salem, Zion, Abbott's Creek, Smith's River, and New River sent messengers, and they were seated with us. A file of Minutes was received from: Pig River, Contentnea, Black Creek, Kehukee, Staunton River, Bear Creek, White Oak, Little River, Upper and Lower Country Line, Senter, Ketocton, and Ebenezer.

The following brethren from Little Flock Church, Amelia County, Virginia, that was organized by our Clerk, Elder F. P. Stone, were present, to-wit: W. J. Hall, W. E. Hollingsworth, S. J. Martin, J. D. Anderson, John Smith, G. W. Morefied, and Emery Flippin, were seated as visitors. Mitchell's River Church presented a letter asking for membership and was received and messengers seated.

The Association withdrew indefinitely from Dover Church at our regular session in 1912. They having sent messengers, the matter in regard to Dover Church was taken under consideration. Their letter was read and the statement of her messengers to the acknowledgement of their faults, and was willing to be governed by the rules and regulations of the Association and wanted a home with us,—they were received back into the full fellowship

of the body.

P. S. We find from our records that she never sent any messengers or were ever seated after this Association.

The Circular Letter was approved. (It is used as our preface.) Elder Stone is appointed to write the Circular Letter.

Appointed correspondents to:

Mayo: Elders G. O. Key, F. P. Stone, Bro. J. D. Key.

New River: Elders G. W. Harris and G. O. Key.

Salem: Elders D. Collins, George Denny, and Brother J. D. Key.

Zion: Elder J. W. Beasley, R. L. Jones, and F. T. Payne.

Mountain: Eld. F. P. Stone, A. B. Key, W. H. Atkinson.

Roaring River: Elder C. W. Stone, A. B. Key, and Brother J. A. Coleman.

ORDER OF PREACHING

Friday: Elders G. M. Trent, J. A. Moxley, L. I. Gilbert and W. J. Brown.

Saturday: L. Dehart, J. F. Fulk, R. T. Monday, Brother R. J. Anderson, H. D. Mickey, W. J. Brown. (In the house): J. W. Tuttle.

Sunday at the stand: Elders George Denny, D. Collins, S. A. Thompson, G. O. Key, and J. W. Tuttle. In the house: Elders R. P. Vass, and Sam Koger.

1927

We met at Franklin Church on August 12, 13, 14, 1927. Services were introduced by Elder J. H. Gentry from Elk Horn Association. The Introductory Sermon was preached by Elder H. V. Snow from the same Association.

After intermission, the business session was opened with prayer by Elder G. W. Harris.

Messengers were seated and organized by electing same Moderator and Clerk and Assistant Clerk.

Correspondents and visitors were present from : Roaring River, Salem, Zion, Bear Creek, Lower County Line, Elk Horn of West Virginia, Mayo, Mountain, Smith River. As Little River Association was divided and each faction was asking for recognition, rather than take the seat of judgment, it was agreed to drop correspondence with them for the time being.

As the majority of our people are tobacco raisers, and this is in the busy season of harvesting of crops, agreed to change the time of holding our Association back to the fourth Sunday in October, Friday and Saturday before, each year.

Seated correspondents as follows:

Roaring River : Jessie Miller.

Salem : Elder G. M. Trent, Brother George Hill, and D. R. Roberts, Ellis Tate.

Zion : Elders J. R. Cruise, J. F. Fulk, and Brothers E. P. Davis, M. W. Nooncaster, H. F. Branscome, L. H. Easter, Hardy Hawks.

Bear Creek : Elder D. S. Jones, and J. F. Burris.

Lower Country Line : J. H. Gooch.

Elkhorn of West Virginia : Elders W. S. England, H. V. Snow, J. H. Gentry and Brother W. P. Goins.

Mayo : Elders S. A. Thompson, W. R. Beasley, and Bros. A. A. Jefferson, J. E. Hutchens, Correspondents ; Jessie Beasley, Jim Beasley, visitors.

Mountain : Elder S. U. Atwood.

Smith's River : Elder Leander Dehart.

Appointed correspondents to :

Mayo : Elders G. O. Key, A. B. Key, F. P. Stone, J. W. Beasley, and Brother R. L. Jones.

Salem : Elders F. P. Stone, G. O. Key, and D. Collins.

Zion : D. Collins, A. B. Key, and Brother Malon Law.

Roaring River : Elder A. B. Key, Brother J. A. Coleman.

New River : Elder G. O. Key, and Brother S. J. Booker.

Circular Letter was read, approved and our Clerk was appointed to write next one.

Elder G. O. Key was appointed to write the obituary of Elder H. D. Mickey, and Elder George Denny was appointed to write same for Elder G. Denny.

ORDER OF PREACHING

Friday : Elders D. S. Jones, Hardy Hawks, Brother Geo. Hill.

Saturday : Elders G. M. Trent, J. C. Dunbar, J. H. Gentry, J. S. Morrison, and S. A. Thompson.

Sunday : Elders W. R. Beasley, W. S. England, Leander Dehart, H. V. Snow, and R. H. Riggans.

CIRCULAR LETTER

Being appointed again to write the Circular Letter for this, the ninety-fifth session of the Fisher's River Primitive Baptist Association, I will take for my subject, "I was glad when they said unto me, let us go into the house of the Lord." Psa. 122:1. It matters not what our occupation is, as we proceed with our daily vocation in the field, store or office or the necessary rest being taken, the mind is considering the exceeding sinfulness of our nature and the necessity of sin being punished because God is holy and just, yet we feel continually a hungering and thirsting after righteousness, and while we are trying to do our natural duty as citizens, within our souls, the cry is still going on, God be merciful to me, a sinner.

The soul that sinneth, it shall die; no hope for a sinner. How shall a man be just with God? No way in which he can enter into the house of the Lord or ever dwell in the favor of God. How those we are associated with, whom are conversing with concerning worldly affairs would wonder if they could hear the groanings that cannot be uttered, or what thoughts there are deep down in our hearts, who hath sorrows like our sorrows, but they

cannot hear or know of these inward workings, these sighs and cries, they cannot hear the whirlwind in the soul by which the Lord prepared Job and prepares all His people to hear His solemn questions, and to cry out, Behold, I am vile! Job's friends could not hear that, nor can any one until the Lord speaks to him. But in His own time and way the Lord caused the poor soul to feel a wonderful indescribable change. Down in the depths of the soul he feels that all the elements and circumstances of sorrow are gone and in solemn and joyful surprise he breaks out in the language as that used by the Psalmist, "I was glad when they said unto me, Let us go into the house of the Lord." This gladness is of a different nature from any ever felt before. When I first felt this spiritual gladness in the hope given me many years ago, that I was one of those for whom Jesus died.

The natural circumstances may continue and our natural work go on, and the people with whom we mingle in the world can see nothing of which caused this gladness, they can see only the glow upon the face caused by the sunshine in the heart. But the change to us seems absolute. All within is light, gladness reigns and every sorrow seems to be gone and we feel assured that we are done with sorrow because as it seems to us, our sins which were the cause of all our sorrows are gone forever. But oh! how much we have to learn concerning the sinfulness of our carnal nature and concerning the glorious justice and infinite mercy and grace of our God. This they who said, "Let us go into the house of the Lord" are all who have known the way of the Lord. Then we want to stand in the order of the gospel and desire that our feet may never be found outside of the lovely gates.

We feel such a love and union with those who love the truth, that we feel the power of the next sweet expression of the Psalm: Jerusalem is builded as a city that is com-

pact together, and their desire is to keep the unity of the Spirit in giving thanks unto the name of the Lord.

Those in whom this love has once been felt are born of God and shall dwell with Him in glory.

—F. P. Stone

1928

October 26, 1928 the brethren met at Liberty Church, Surry County, North Carolina. Introductory Sermon was preached by Elder J. M. Royal. The Association was opened with prayer by Elder R. H. Riggans. All churches except Dover were represented. All messengers seated and elected the same Moderator and Clerk.

Roaring River, Mayo, Zion, Mountain, Abbott's Creek, Union of Kentucky, Rock Springs of Kentucky, Salem, Bear Creek, and Upper Country Line Associations were represented and the brethren seated with us.

On account of the controversy between New River and Zion, we took under consideration the propriety or impropriety of withholding correspondence with Zion for the time being, and after some discussion a vote was taken and a small majority voted to continue same.

The obituaries of Elder Gabriel Denny of Ararat Church and Elder H. D. Mickey of Volunteer were read and ordered attached to our Minutes.

The death of Deacons W. A. Dunbar and J. L. Law was reported.

Received the report of the ordination of J. S. Anderson and S. L. Arrington to the office of deacon in Hollingsworth Grove Church. Also of Brother R. S. Jones of Conners Grove Church.

Agreed to O. K. the Circular Letter written by the Clerk, but he failed to have it with him. Elder George Denny was appointed to write the next Circular Letter.

The Clerk is ordered to have 1200 copies of the Minutes

printed and distributed as usual.

Appointed correspondents as follows:

Mayo: Elders G. O. Key, F. P. Stone, J. W. Creed, and Brother J. F. Nunn, J. D. Key, and W. L. Wood.

Salem: Elders G. O. Key, J. M. Royal, George Denny, F. P. Stone.

Zion: Elders D. Collins, W. H. Atkinson, W. C. Brooks. Mountain: Elders A. B. Key and J. W. Creed.

Roaring River: Elders A. B. Key, W. H. Atkinson, R. H. Riggan and J. W. Creed.

New River: Elder G. O. Key.

Abbott's Creek: Elders J. W. Creed, J. M. Royal, J. S. Morrison, and Brother J. D. Key.

Bear Creek: Elders J. W. Creed, J. M. Royal, and J. W. Beasley.

ORDER OF PREACHING.

Friday: J. A. Preston, M. P. Spencer, and R. C. Martin.

Saturday: A. C. Key, J. F. Fulk, R. T. Monday, E. L. Tackett, J. W. Tuttle.

Sunday J. A. Fagg, J. M. Williams, O. J. Denny, S. A. Thompson and George Hill.

CIRCULAR LETTER

The Fisher's River Primitive Baptist Association now in session with the Church at Liberty, Surry County, North Carolina, to the churches composing her body, and the Associations with which we correspond, send greetings:

Dear Brethren:—We will call your attention to the Epistle of Paul to Titus, 2:11-15: "For the grace of God that bringeth salvation hath appeared to all men, teaching us that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world; looking for that blessed hope and the glorious

appearing of the great God and our Savior Jesus Christ: who gave Himself for us, that He might redeem us from all iniquity and purify unto Himself a peculiar people, zealous of good works. These things speak, and exhort and rebuke with all authority. Let no man despise thee."

Now brethren, the grace of God is unconditional on the part of man or woman, but if God has made His grace known to us it is the cause of the good fruit that grows on the good tree. I understand that grace is a favor that God has blessed His little children with here in this present world, and when you see brethren begin to devour one another, it is because there is no grace. Grace is the cause of God's children being able to look over one another for good. If we have the love of God in our heart, we have love also for our brethren and sisters who follow our Savior in precept and example. God's humble children love good works, for God Himself is the author and finisher of all good deeds. He is the Giver of all good and perfect gifts. Then give all the glory to His holy name; to Him all glory is due. Be yours the high pleasure to sound forth His name, and crown Him in each of your songs, King of kings, and Lord of all.

—F. P. STONE

OBITUARIES

ELDER GABRIEL DENNY

Elder G. Denny was born December 20, 1842, was married to Sarah D. B. Stone, January 14, 1868. To this union were born 14 children, 11 living to be grown. Beginning life as a young man coming home from the Civil War to help build up the country, as many others, he had what would be called in this day, a hard time. Being a cripple, made labor more burdensome, however, he was industrious and with the help of his good wife, and later his children, he was blessed to provide a good living. He served his

churches and answered the call to ministerial work in a very commendable way.

He joined Ararat Church, November, 1866, was licensed September, 1868, ordained December, 1869, served his home church 50 years as Moderator, together with many others during this period. He baptised numbers of good brethren and sisters, always manifesting a deep interest in the welfare of the churches. He enjoyed fairly good health up to a few weeks before his death. He was taken very ill, being confined until the end came. He was most tenderly cared for in his sickness, seeming to be much resigned to his departure. He passed away July 14, 1927, but his influence still lives and will be long remembered by the people in this section of the country, and a name that will sound familiar to our brethren and sisters for many years to come.

Written by, Elder George Denny.

ELDER H. D. MICKEY

Having been asked by the Association in session at Franklin Church, 1927, to write the obituary of Elder H. D. Mickey, I make the attempt in compliance to the request, feeling a deep sense of unfitness. Elder Mickey was born April 8, 1849, died May 3, 1927, age 78 years and 27 days. He was married to Miss Juliney Boyles November 21, 1869, to this union were born seven children, three of whom preceded him to the grave, two daughters and one son. His companion also died and left him to spend his last days without her. He joined the Primitive Baptist Church at Volunteer, Stokes County, North Carolina, in 1890, was ordained to the office of Elder, December 17, 1893. He lived a consistent member until death, strong in the faith and sound in doctrine, a man of moral habits, a good farmer, a good mechanic, and provided well for his family, a good husband, father, and citizen, and

is badly missed by his children, churches and the community where he lived, all of which mourn his loss, but can surely say with Job: "The Lord giveth, and the Lord taketh away; blessed be the name of the Lord." Elder Mickey was a man above the average in many respects; so we are glad to say the world has been made better by his good, kind and godly life, and we miss him everywhere, but console ourselves with the thought that our loss is his eternal gain. I was personally acquainted with him, and esteemed him highly as a man, a Christian, and an able preacher.

G. O. Key.

1929

Ararat Church was the place for our next assemblage, October 25, 26, 27, 1929. Introductory Sermon was preached by Elder B. F. McKinney from Upper Country Line Association, text Tim. 1:12: Be not ashamed of the afflictions of the gospel. Time not being up for intermission, Elder C. M. Adams from Lower Country Line, was called to the stand, text Isa. 61:1-4: The Spirit of the Lord was upon me.

All the churches were represented, the messengers being seated, organized by electing Elder F. P. Stone Moderator, G. J. Key, Clerk, and Elder Geo. Denny, Assistant Clerk.

Elders R. L. Anderson from Mayo, L. I. Gilbert from Smith's River, and J. M. Royal were sent to the stand to preach. Our custom is to hold the business session of our Association in the house and have preaching in the grove, if the weather will permit.

Correspondents and visitors were present from:

Mayo: J. E. Hutchens, R. L. Anderson, Correspondents; Elder W. J. Brown, Brother J. S. Collins, visitors.

Abbott's Creek: H. W. Johnson, Thomas Flinchum,

Wm. Bennett.

Salem: L. V. Smith, E. D. Tate, B. X. Linville, and Elder George Hill.

Upper Country Line: Elders B. F. McKinney, and F. W. Keene.

Lower Country Line: Elder C. M. Adams, Dillard Bumpus, and D. Adams.

Black Creek: Elder H. F. Hutchens, visitor.

Smith's River: L. I. Gilbert.

New Bethel Church, Chicago, Ill.: Keene Spitler, visitor.

Due to a condition of unrest and dissatisfaction existing in Zion Association towards a sister Association, and unrest existing between Franklin Church of our Association, and Zion Church of Zion Association, it is agreed that we withhold correspondence from them for the time being.

Appointed correspondents as follows:

Mayo: Elder D. Collins, A. B. Key, G. O. Key, and F. P. Stone.

Salem: Elders D. Collins, Geo. Denny, F. P. Stone, G. O. Key, and C. W. Stone.

Roaring River: Elder R. H. Riggans.

Abbott's Creek: J. D. Key, and Brother W. L. Wood.

Bear Creek: Elder C. W. Stone and J. D. Key.

Upper Country Line: Elders A. B. Key, G. O. Key, F. P. Stone, and W. L. Wood.

Smith's River: Elders G. W. Harris, A. B. Key, and Brothers W. L. Wood and S. L. Arrington.

Lower Country Line: Elders G. O. Key, and A. B. Key.

The Circular Letter was read, approved and our Moderator appointed to write the next one.

Upon agreement we changed the time of holding our Association to Friday, Saturday and second Sunday in July, each year.

ORDER OF PREACHING

Saturday: Elders F. W. Keene, H. F. Hutchens, W. J. Brown, J. A. Fagg, and A. C. Key.

Sunday: C. M. Adams, B. F. McKinney, S. A. Thompson, G. W. Hill, O. J. Denny and F. P. Stone.

CIRCULAR LETTER

Being appointed to write a Circular Letter for the next term of the Fisher's River Association, I will first say that I realize a keen sense of my inability. Though however reluctant I may feel, I will try to conform to the wishes of my brethren.

I will try to refer to Deut. 29:29: "Secret things belong unto the Lord, but revealed things unto us and our children." We believe that the Lord revealed unto His chosen subjects what to write and what the church should know while in this world. There are many things that are beyond our comprehension, and when we try to fathom the secrets that belong unto the Lord, the result is always a failure and discontentment, vain jangling may grow out of this state of mind. The Psalmist said: "How good and how pleasant for brethren to dwell together in unity;" and we sometimes feel that when the church meets and the Lord reveals His love to them, that this is one of the heavenly places in Christ Jesus, and we are blessed to hear the gospel preached, and in this way the humble poor are built up and strengthened through the revelation of His pardoning love. The children of God are poor in Spirit, and it is through the revealed knowledge of His loving kindness that we have hope of eternal life. We often remember the expression of Paul, saying, if in this life only we have hope we would be of all men most miserable, but we are looking forward to a time when our wearied hands will lay down all earthly tools, and the discontentment and sadness that we are so prone

to here will take its departure to never return and we will enter the Paradise of God to dwell with the blood-washed throng that John saw which no man could number coming up out of great tribulation. When we see Him we will be like Him and will be satisfied.

—ELDER GEORGE DENNY

Pilot Mountain, N. C. October 29, 1929.

OBITUARY

DEACON W. J. KEY

William J. Key was born April 29, 1840, and died December 29, 1928, making his stay on earth 88 years and 8 months. He was married to Sarah J. Key November 28, 1867; and to this union were born twelve children, five of whom preceded him in death, being survived by his wife, one son and six daughters.

He joined the Primitive Baptist Church in November, 1887, was ordained deacon soon soon after, and later licensed to the ministry. He lived a consistent member, always filling his seat until age and disability rendered him unable to attend church. About ten or twelve years ago his eyes failed him and he remained nearly blind the remainder of his days. Thus deprived of so much of the joy of living, yet he remained steadfast in the faith of our Lord and Master.

While we feel our loss, we feel that it is his eternal gain, and trust we are resigned to the will of the Lord who giveth and who taketh away.

Written by G. O. Key.

1930

Volunteer Church was the place of our next meeting, July 11, 12, 13, 1930.

Services were introduced by Elder W. H. Atkinson. Introduction Sermon was preached by Elder A. L. Holloway

of Lower Country Line Association, text Gen. 9:14.

Our conference was opened with prayer by Elder J. A. Fagg of the Mayo Association.

The messengers handed in their letters—they were read and the messengers seated. Organized by electing same Moderator and Clerk. Seated correspondents from:

Mayo, Abbott's Creek, Salem, Upper, and Lower Country Line, Smith's River. By request of New River, we renewed our correspondence with them.

The Circular Letter was read, approved, and ordered printed in our Minutes. Elder George Denny and Deacon G. J. Key were appointed to write the Circular Letter for next year.

ORDER OF PREACHING

Friday: Elder Leander Dehart, L. I. Gilbert, J. A. Fagg.

Saturday: Elders A. L. Holloway, John Williams, C. M. Adams, Watt Priddy, and Elder Nance.

Sunday: Elders George Hill, B. F. Mekinney, J. A. Adams.

CIRCULAR LETTER

To the brethren who may compose this the ninety-eighth annual session of the Fisher's River Baptist Association: I undertake this, our annual letter, feeling my weakness and imperfections, realizing the fact that all who worship God must worship Him in Spirit and in truth, and without Him we can do nothing. Our heavenly Father must give His children the Spirit of worship, and when clothed in like manner, we are enabled then to forget the natural things, stripped of our false ideas and enables us to set together as one body of God-fearing and God-honoring children, where every burden is removed and our sorrow turned to joy, and makes us glad that we are blessed again to meet together in an associated

capacity to rejoice one with the other.⁵ Oh, that these seasons would continue, but God knows best, the autumn winds must blow, the flowers fade, for this is only a journey through the wilderness, but His people shall be a willing people in the day of His power, yes, willing to plead with God for mercy, to part with worldly pleasures, to suffer afflictions with the people of God rather than to enjoy the pleasures of sin for a season.

Paul gave advice to the churches of Asia and instructed his son in the gospel, Timothy, as to his conduct in the ministry, but denied that any of this wisdom came from his education obtained at the feet of Gamaliel, (but now if you instruct a younger brother in the ministry, some think you are trying to teach him how to preach). We are living today in the most enlightened age of all time from a literary standpoint, but in religious matters, darkness covers the earth. Christ is dishonored, His virgin birth denied, but the God that formed the earth, created man, delivered the children of Israel out of Egyptian bondage, is still delivering and will deliver the last one of His elect family, and we are admonished not to neglect the assembling of ourselves together and it is our duty to meet together not only to hear preaching, but to talk together of His mercy and loving kindness in the forgiveness of our sins. This is strength and food and in relating our experiences to each other, we become witnesses to each other that we have received the same blessings and are traveling the highway of holiness together, the way known only to the people of God, wherein is peace, joy and everlasting life. This is the highway that none but the redeemed of the Lord can walk therein, and they come to Zion with songs of everlasting joy and obtain gladness, and sorrow and sighing will pass away.

Brethren, have you experienced this? If so, we are

the people who are seeking that city which hath foundations whose builder and maker is God.

F. P. Stone.

1931

Stoney Creek was the next to entertain this Association, July 9, 10, 11, 1931. Elder G. O. Key opened the services by song and prayer. Introductory Sermon was preached by Elder W. J. Brown. Letters from 22 churches received, messengers seated except Fisher's Gap, as they were still holding W. C. Brooks as their pastor, after he having been excluded from his home church, Little Vine.

Elected the same Moderator and Clerks.

Seated visiting brethren as follows:

Mayo: Elders W. J. Brown, R. L. Anderson and J. E. Hutchens, A. A. Jefferson.

Mountain: Elders Garfield Roberts, J. M. Williams, and Brother Sam Pender.

Abbott's Creek: Brothers J. T. Flinchum L. R. Taylor.

Upper County Line: Elders J. R. Jones, F. W. Keene.

Little River: Elder E. F. Pierce.

Elkhorn: Elders H. V. Snow, W. S. England.

New River: Elders G. S. Williams, J. P. Goad, R. P. Vass, D. S. Webb, and R. L. Stockner.

The death of Deacons T. A. Jones, of Union Church, S. D. Key of Hogan's Creek and P. W. Lawrence of Volunteer were reported and we feel our loss in the death of so good and faithful deacons, but feel that our loss is their eternal gain.

A petitionary letter from Round Peak Church asking for us to accept watch-care over them was taken under consideration. The fact that this church having been a member of the Zion Association, we feel that to accept the watch-care over Round Peak Church would not be best at this time.

Circular Letter read and approved. Appointed Elder

C. W. Stone to write the Circular Letter for next year.

Appointed correspondents as follows:

Mayo: Elders J. W. Beasley, J. W. Creed, G. O. Key, and R. L. Jones.

Salem: Elder J. C. Dunbar.

Roaring River: S. L. Arrington, & Elder J. W. Beasley.

Abbott's Creek: Elders G. O. Key and J. W. Beasley, and Brother J. D. Key.

Bear Creek: Elder A. B. Key.

Upper, and Lower Country Line: A file of Minutes to each.

Smith's River: Elder G. W. Harris, and D. Collins.

New River: Elds. G. O. Key, C. W. Stone, G. W. Harris.

Mountain: Elders C. W. Stone and W. H. Atkinson.

ORDER OF PREACHING

Friday: W. J. Brown, W. S. England, Garfield Roberts.

Saturday: G. C. Roberts, G. S. Williams, J. P. Goad, H. V. Snow, W. J. Brown

Sunday: R. P. Vass, D. Smith Webb, E. F. Pearce, C. A. Adams.

CIRCULAR LETTER

Being appointed to assist in writing a Circular Letter to be attached to the Minutes of our next Association, I will say that I feel my weakness and inability very keenly as I assume this responsibility.

However for the love and esteem I have for the cause I will try to conform to the appointment. I know no better subject to select to write about, than the virgin birth of our Savior, this being one of the greatest and most outstanding event we have any account of, and portrays richly His mission here in the world.

On the side of humanity, He was flesh and blood, born of the Virgin Mary, in Bethlehem of Judea, and there being no room for His mother in the Inn, He was wrapped

in swaddling clothes and laid in a manger without the usual wearing apparel preparatory to birth being at hand. Coming in this way He was poor enough to reach the humblest of humanity and could suffer as we suffer; shed tears and weep as we weep; was a Man of sorrow, and acquainted with grief.

At the time of His birth, through the providence of God an angel spoke to the shepherds minding their flocks by night and they were afraid, and the angels said unto them: "Fear not, for lo, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day, in the city of David, a Savior, which is Christ the Lord," further instructing them how they would find the young Child and His mother. These shepherds were moved by the Spirit of the Lord to go and search for the Holy Child. Their inquiry troubled King Herod and all Jerusalem with him so much that the king called a council of the chief priests and scribes and demanded of them where Christ should be born. It appears that there were some in this council that knew more about the prophecy written in the scriptures than King Herod in all his glory. They said unto him, in answer to his questions, where Christ should be born. In Bethlehem of Judea, for there it is written by the great prophets. Herod asked the wise men to bring him word when they found Him that he might go and worship Him, but they returned to their country another way. At this time he was so enraged that he issued a decree that all the children two years old and under should be slain, but this wicked decree failed in its purpose and the will and purpose of God was accomplished.

So it is conclusive that in all ages and among all people there has been believers in Jesus Christ, believing that the Virgin Mary was His mother and God was His

Father.

Being about thirty years old, He began to teach and preach, doing the work His Father gave Him to do, proving to the multitudes that followed Him, that He possessed supernatural powers, performing many miracles and wonderful works among the people in the three years of His ministry. Officers said, "Never man spake like this Man." Others said, "What manner of man is this, that even the wind and the sea obey Him." Peter said "Thou art the Son of the living God."

—ELDER GEORGE DENNY

1932

This year Laurel Springs Church was next to entertain the Association, July 8, 9, 10, 1932. The Introductory Sermon was preached by Elder G. O. Key. The Association was opened with prayer by Elder J. M. Royal. Messengers received and seated. Same Moderator and Clerks were chosen.

The storm clouds had begun to rise in our midst over the doctrine of absolute predestination of all things to that extent we hardly knew where we were drifting for it was dividing Associations, churches and families.

The following correspondents were seated:

Abbott's Creek, Elk Horn, Little River, Mayo, Pig River, and Salem. The rest of the Associations we had formerly corresponded with just sent Minutes.

Appointed correspondents.

The obituary of Elders C. W. Stone, and A. B. Key were ordered printed with this Minute. Circular Letter was read and adopted, and Elder F. P. Stone was appointed to write the next one.

A letter from Fisher's Gap Church for a presbytery to assist them in regard to some of their members, with-

drawing and joining the Zion Association, and Elder J. W. Creed, J. C. Dunbar, and G. W. Harris were appointed to go to their assistance.

ORDER OF PREACHING

Friday: Elders W. S. England, G. W. Harris, R. W. Anderson.

Saturday: Elders W. J. Brown, E. C. Jones, H. V. Snow, J. F. Stegall, J. F. Adams, F. P. Stone.

Sunday: Elders W. S. England, E. C. Jones, J. F. Stegall, W. J. Brown, George Hill, T. F. Adams, H. V. Snow.

We wish to make note of the list of our elders as of 1932 before our division.

W. H. Atkinson—followed Elder Beasley, 1933; S. T. Atkinson followed Elder Beasley, 1933; G. G. Adams—Died, 1933; J. R. Beasley—Moved out of the district; J. W. Beasley—Withdrew at Hogan's Creek, 1933; D. Collins—Died, 1932; Jas. W. Creed; J. C. Dunbar—Withdrew, 1934; George Denny; G. W. Harris; G. O. Key—Died 1933; J. S. Morrison—Excluded; J. L. Pyrtle; R. H. Riggans; J. M. Royal—Died 1932; F. P. Stone.

OBITUARIES

P. W. LAWRENCE

P. W. Lawrence was born at Hillsdale, Guilford County, N. C., January 13, 1834, and died January 16, 1931. His age being 97 years and 3 days. His father died when he was 11 years old, leaving his mother and several sisters to be cared for. Responsibilities must have been rather heavy, for at the age of 31 he enlisted in the Civil War, going through the privations and sufferings that prevailed in those years. In January 1881, he was married to Celia Olivia Gordon. To this union were born five children, three boys and two girls, one daughter and one son preceded him to the grave a number of years and his

wife only a few months. He joined the church in early manhood and was ordained a deacon in 1868, serving the Volunteer Church quite a number of years. He was brilliant conversationalist, when we were children we enjoyed visiting in his home. He was held in high esteem by his brethren and friends and acquaintances, and his home was pleasant and welcome for his brethren and friends and neighbors to visit.

He was very fond of reading and was better posted than the average citizen and could discuss matters of state very intelligently. He was blessed with good health and was active and alert in movement until he was hurt in a fall some fifteen or twenty years before his death, however his mind was brilliant quite a while later. We remember him as a good citizen, kind father, and a worthwhile brother, and feel that he has passed to his reward in the great Beyond.

Written by Elder George Denny,
Pilot Mountain, N. C., May 10, 1932.

ELDER C. W. STONE

Elder Charles Wesley Stone, son of the late Edmond and Martha Stone, was born August 19, 1879, and departed this life December 28, 1931, making his stay on earth 52 years, 4 months and 9 days. In early life he was married to Miss Stacy Key, and to this union was born one daughter. He was married the second time to Miss Cora Willard. He was received by Ararat Church November 7, 1903, and was soon liberated to speak in public, later moving his membership to Union, his gift making room for him and increasing with such interest that the church soon called a presbytery having him ordained to the full privileges of the gospel ministry. He was able in doctrine and a lover of peace among the churches, serving greatly the churches at home and occasionally traveling

in other states. His labors were greatly appreciated at home and abroad and we feel keenly our loss in his departure.

He was an industrious, hard-working man, when able, and at home, being blessed with a good home, and provided well for those about him. He had the misfortune to lose one eye several years prior to his death, and for a period of time suffered intensely from this affliction, however he was blessed to overcome his troubles in life in a humble Christ-like manner and was much devoted to his sacred cause of his Christian religion. We remember him as a kind husband and father, a good neighbor, and citizen, respecting law and order among our churches and people. We feel that our loss is his eternal gain.

Written by Elder George Denny,
Pilot Mountain, N. C., May 10, 1932.

DEACON T. A. JONES

Thomas Augustin Jones, son of Aletha and John Jones, and a grandson of Elder John Jones, was born February 5, 1859, and died March 30, 1931. Age 72 years. He joined the Primitive Baptist Church at Union 44 years ago, and was baptised by Elder D. S. Webb of Carroll Co., Va.; later on he moved his membership to Stuart's Creek Church, also shortly thereafter was ordained deacon, which office he served faithfully. Brother Jones was ever watching over the church for its welfare and peace. He was a hard working man and was blessed to accumulate some of this world's goods. I have never known a more cheerful giver to the poor and needy members, and also to visiting ministers. Brother Jones was very conscientious and lived his faith as nearly as any person could. He was loved by his many friends and will be greatly missed in many ways. He is survived by one

brother, Jim Jones, and one sister, Mrs. G. O. Key, both of Pilot Mountain, and a large number of neices and nephews. Brother Jones was never married, and for many years made his home with his nephew, Robert, and his mother. During his illness he was tenderly nursed and cared for by Mrs. Bettie Wolf with whom he made his home for the past four years. During the last few months of his illness he frequently remarked that there was happiness beyond the grave for him.

Funeral services were held at the old home place, Tuesday, March 31, 1931, at 2 p. m., with Elders G. O. Key, Charley Stone, and J. C. Dunbar officiating. His remains were laid to rest in the Jones family cemetery—there were no flowers by his request. We hope our loss is his eternal gain.

This done by order of the Fisher's River Association.
—R. W. Mosley

S. D. KEY

S. D. Key was born May 1, 1868, and died November 11, 1930, living 62 years, 6 months and 10 days. He joined the church at Hogan's Creek the third Saturday in July, 1908, and was ordained deacon on the third Saturday in November, 1908, and about the same time was chosen Clerk.

He served his church faithfully as long as he was able. We remember him as a worthy brother and a lover of peace; a kind husband and father and a loyal citizen of his neighborhood. He was married to Nannie Cranfield on December 24, 1888. To this union were born 12 children, 9 boys and 3 girls, of which nine are still living. He leaves five brothers and one sister together with a host of friends and relatives to mourn their loss.

Written by Elder George Denny, and Jas. W. Creed.

ELDER A. B. KEY

Elder A. B. Key was born May 24, 1870, and died December 30, 1931. He was killed by a falling stone while cleaning out his well. He was the son of Elder R. R. Key who was a brother to Elder G.O.Key. His mother was Rosannah B. Key, who was a sister of Elders G., and C. B. Denny.

Very early in life he began to show a marked evidence of the dealings of the Lord with him. About the age of 18 he joined the church at Union, and was baptised with Elder J. A. Ashburn and his older brother, Jason D. Key, who joined at Ararat Church in April 1888. He moved his membership from Union to Ararat, thence to Mulberry, where he remained a member until death. He loved the cause for which the church stands.

He was happily married to Miss Clara Jones, the youngest daughter of Deacon Bramlet Jones. To this union were born 5 sons and 3 daughters. All married except the two youngest. Five brothers and five sisters still live to mourn with the family. We feel so much the loss is his gain, and we must say, "The Lord giveth and the Lord taketh away, blessed be the name of the Lord." Just a few minutes before the falling of the fatal stone, he was singing his favorite hymn, "Show pity, Lord, O Lord forgive, let a repenting rebel live." Two of his loving sons were operating the windlass, after calling help, one son, Aubry, went down a distance of forty feet taking the dying body of his father in his arms brought him to land, and rushed him to the hospital at Elkin, but he never regained consciousness, and died in a few hours. The church and community will miss him. May all who knew him pray for his faithful and loving companion and children.

Written by his brother, Jason.

CIRCULAR LETTER

At the last session of our Association our beloved and highly esteemed Elder C. W. Stone was appointed to write an annual or Circular Letter, but God saw fit to call from our midst, and we sincerely believe, took him to Himself. I make the attempt to fill his place as best I can. Many have gone who met with us a year ago, whom we will miss greatly, but by the spirit of truth we are able to say as we hope—that our loss is their eternal gain, and we do realize that soon our names with theirs will be enrolled with the dead. Time's relentless hand is thus forever severing our earthly ties, but while this is true there is a hand of blessed love made possible and forever secured to all the family of God by the glorious work of Jesus our Savior. So, dearly beloved brethren, let us ever remember that admonition of Paul to Timothy when he said, "Take heed unto thyself and unto the doctrine; continue in them; for in doing this thou shalt both save thyself and them that hear thee." Brethren, this is well worthy of our consideration at all times and in all things, for we as children of God, and especially the servants of God in His kingdom, who have been called by His grace out of darkness into the marvellous light and liberty of the gospel of His dear Son, who has been ordained to the work of the ministry for the perfection of the saints, for the edifying of the body of Christ, should be careful in all things pertaining to this great work, for we realize in our natural being we are carnal and subject to vanity oftentimes erring by following after the traditions of men and thus depart from the true principles of our faith in that respect, therefore it is needful that we be watchful in all things and do the work of evangelists, making full proof of our ministry that God may in all things be glorified in us.

So, let brotherly love continue among us, putting our charity which is the bond of perfection manifesting our love one for another by laying aside all malice, strife and contention which only tend to cause divisions among us thereby destroy our peace and hinder the progress of our churches as well as the Associations, so by the grace of God let us refrain from such things, taking heed unto ourselves and unto the doctrine which is the principle of faith wrought in our hearts, for brethren, we profess a living faith.

—F. P. STONE.

1933

Hogan's Creek Church entertained this the next session of our Association, Friday, Saturday and Sunday, July 7, 8, 9, 1933. Introductory Sermon was preached by Elder J. C. Dunbar. Letters were received from all our churches except Dover, Mitchell's River, and Hollingsworth Grove. All messengers present seated.

Organized by electing unanimously Elder F. P. Stone, Moderator, Deacon G. J. Key, Clerk, and Elder George Denny, assistant Clerk. It was agreed to elect officers next year by private ballot. The Moderator appointed Elder S. U. Atwood, R. S. Smith, S. T. Atkinson, G. W. Harris and J. A. Fagg to conduct the afternoon services to be held in the stand. Elder S. T. Atkinson refused to preach with Elder Fagg on account of barriers, he claimed had been put up against Lower Mayo and others by Upper Mayo Association. Elder Smith refused to go to the stand but did not file any protest. This threw our Association into a state of confusion, and owing to the disturbed and confused condition among the churches and Associations it was moved that we drop all correspondence for the time being, previous to this meeting. The Mayo Association had divided over the doctrine of the absolute pre-

destination of all things. Elder Fagg protested against such doctrine, so it was agreed that they should be designated as Upper and Lower Mayo. The Fisher's River Association (except for a few of our members) opposed such doctrine.

Appointed Elder George Denny, G. T. Jones, and C. W. Key to serve with the deacons of Hogan's Creek Church a Committee on Preaching, and they appointed:

Saturday: W. H. Atkinson, J. W. Creed, S. U. Atwood, J. R. Beasley, J. C. Dunbar, W. J. Brown.

Sunday: Elders G. O. Key, G. W. Harris, S. H. Reid, George Denny, and F. P. Stone.

Ordered the obituary of Elders J. M. Royal, C. G. Adams, and D. Collins printed in our Minutes.

The Circular Letter was read, approved, and ordered attached to our Minutes.

Elder George Denny was appointed to write our next Circular Letter.

The Committee appointed to Fisher's Gap reported. Report received, and Committee released.

Elder S. T. Atkinson's protest and conduct as an absolu-
luter, and the backing he received from brethren who were visitors, and had not been seated with us threw the Association in such a state of confusion that we feel it was detrimental to the blessed cause we wish to honor, and caused wounds that left a scar that will be hard to remove. A move was made and seconded to divide into separate bodies. Much discussion followed, and after suggestions of withdrawal, the party who made the move refused to withdraw it, and it was moved and seconded and carried by standing vote of 32 and 11 against, overruling the move, because of the move not having stated the cause for dissolution, and that we stop further contention about the division and accept the work of the Association.

The messengers from Conner's Grove Church withdrew from the Association. Elder Walter Beasley, stating that he would stand for the action so far as authority for the action was concerned.

The obituaries of Elders S. G. Adams, D. Collins, and J. M. Royal were presented and ordered printed with these Minutes.

OBITUARIES

DEACON Wm. RILEY LAWSON

Wm. Riley, son of Wm. C., and Lacky Lawson, was born February 6, 1858, in Stokes County, near Danbury, N. C. About the year 1879, he was married to Miss Judy Flippin and settled near Westfield, N. C., where he lived until about the year 1901 or 1902. Then he moved to Surry County, N. C., near Round Peak. He professed a hope in Christ and joined the Primitive Baptist Church at Tom's Creek on Saturday before the second Sunday in May, 1899. He was granted a letter of dismission on June 25, 1899, and was one of the charter members in the constituting of Albion Church, July 8, 1899, and was ordained to the office of deacon the same day. Brother Lawson was a faithful member and an active deacon, until he moved so far away he could not attend regularly. He was granted a letter of dismission on September 25, 1925 and joined Franklin Church shortly afterwards and was received as deacon, living and dying a true deacon and faithful member. Brother Lawson's manner was very quiet, seemed to stand firm for the doctrine. He departed this life October 1930, and his remains were laid to rest in Franklin cemetery. We miss his presence, but we feel our loss is his eternal gain.

Written by Elder S. T. Atkinson.

ELDER D. COLLINS

Elder D. Collins was born August 24, 1860, united with the Primitive Baptist Church at Piney Grove on Saturday before the first Sunday in May, 1891, and was chosen Clerk of same on Saturday before the first Sunday in February, 1892. He joined the Church at Rock House by letter August 12, 1893, was ordained to the office of deacon the same day. He was chosen as Clerk of Rock House December 9, 1899, and served faithfully until released and was later licensed to speak in public for a short time and was ordained to the office of elder June 8, 1907. He was chosen pastor of his home church shortly after his ordination which he served faithfully until death. He also served three other churches faithfully, and his labor in the ministry was crowned with success, his gift making room for him everywhere he went.

He died in full triumph of the faith June 22, 1932, his remains were quietly laid to rest in the cemetery at Rock House, a large procession of relatives and friends being present. His funeral services were conducted by Elder S. U. Atwood, W. H. Atkinson, and Sam Hill. We feel that our loss is his eternal gain.

Written by his beloved brother in hope.

—W. H. Atkinson

ELDER J. M. ROYAL

As I am called to assist in writing the obituary of my dear parent, Elder J. M. Royal, it is with a sad heart as concerning the flesh, but gladness when in the spirit of truth, what I can say of him. He was born July 22, 1859, was married to Mary J. Johnson in 1878, and to this union were born 7 children, 5 boys and 2 girls. One died in infancy, and one adult. Five survive.

He joined the church in early life at Woodruff, but moved his membership to State Road August 14, 1892 by

letter; and Sister Royal joined the same day by experience. He was ordained to the ministry November 10, 1894. The presbytery was composed of Elders M. G. Harbour, W. H. Atkinson, J. M. Wyatt, Deacon J. M. Gordon, Barnett Payne, J. M. Jones, Harrison Haynes, and Robert Riggan. In 1908 it pleased the great God to call away his companion. He was later married to Amanda E. Fulk. No children were born to this union.

On September 11, 1926, it pleased God to take her to the great Beyond. He died August 20, 1932; age 73 years, and 29 days. He was a faithful minister and served the church at State Road thirty-eight years. He began serving the church, the people of God, far and near with the weapon that God gave him. He fought the good fight and his last words were: (casting his eyes upward) "There remaineth therefore a rest to the people of God." By the grace of God he lived a quiet life and we feel that he is one of the host that shall come from the East, West, North and South, and sit in the kingdom with Abraham Isaac and Jacob. He contended that God was and is a whole God, not having been taught of the flesh, but was taught of the Lord.

He was buried at State Road by his companions. His invitation was to the people of God to visit us. We extend the invitation. We are poor in worldly goods, but hope we have treasures laid up in heaven. We miss him at home, but we hope to meet him in heaven.

Written by W. F. Nixon and Glen Royal.

ELDER CHARLES G. ADAMS

Charles G. Adams, son of Deacon Samuel and Amie (Barnard) Adams, was born November 10, 1864, died January 14, 1933, age 68 years 2 months and 4 days. He was married to Lamesia Jane Hunter, September 5, 1886,

and to this union were born 3 sons and 2 daughters. He having professed a hope of eternal life and joined the church at Tom's Creek near Westfield, Surry County, N. C., July 25, 1903, was liberated to exercise his gift and calling to the ministry on May 13, 1911, and was licensed June 13, 1914. He was ordained September 26, 1925. He was sound in the doctrine and a lover of peace in his church, Association, home and community.

Brother Adams was a farmer and by hard labor and economy and help of a good and industrious wife, made a good living for his family, and always extended a welcome to his brethren and friends. He was held in high esteem by his neighbors as a gentleman and by his brethren as a true Christian. His wife preceded him to the great Beyond several years before his passing. He and his oldest son kept house and carried on his farm work until the spring of 1932, when he became afflicted with internal cancer. He made the statement to me while visiting him that he was not afraid to die, so we feel to say that his children have lost a good father, his neighbors a good citizen, and the church a good member.

After funeral services by his pastor, at his home church, he was laid to rest beside his wife in the family cemetery to await the resurrection morning.

Written by his pastor, F. P. Sone (By order of the church).

DEACON A. L. JOYCE

Deacon A. L. Joyce was born January 24, 1861, and died November 8, 1932, age 71 years, 8 months, and 15 days. He was twice married; first to Mary E. Nunn about the year 1881. To this union were born 12 children, three of whom preceded him in death. Also his wife died September 19, 1910, leaving him to be both father and

mother to the younger children which he did with a faithful heart and willing hand. He was married to Mrs. Mary (Taylor) Badgett, September 14, 1919. Surviving are the widow, six sons and three daughters, 45 grandchildren, and 18 great grandchildren. He joined the Primitive Baptist church at Rock House and was baptised September 10, 1919; was ordained as deacon Saturday before the second Sunday in June 1925, which office he filled faithfully until death. He was a true and faithful member, ever filling his seat when it was possible for him to do so, and in his passing we feel to say he is gone to rest from his labors, and wish to say to his companion, children and friends, weep not, his body is only sleeping, for death is only a dream.

Written by request of his church by F. P. Stone.

CIRCULAR LETTER

The purpose of our annual letter is to strengthen and edify the household of faith. The scriptures as they are written by holy men of God contain all that we should know, believe and practice religiously, and contain all that is necessary to make wise unto salvation. The Primitive Baptist Church is noted for its adherence to the Bible on which it steadfastly relies to prove its doctrine and practice to be apostolic, and on the same grounds, it respects the doctrine and commandments of men, and we, the Fisher's River Association, are still adhering to the same doctrine and practice that was believed and contended for by our dear brethren who organized this, our Association, on Friday before the third Sunday in November, 1832, at Cody's Creek meeting house and drew up our Articles of Faith.

As there is so much controversy over the word predestination and therefore foreknowledge and predestination are one and the same thing, we wish to quote section 4

of our Articles of Faith: "We believe that all whom God foreknew He did also predestinate to be conformed to the image of His Son, that God elected according to His foreknowledge through sanctification of the Spirit unto obedience and sprinkling of the blood of Jesus Christ, all who are finally saved." We accept this rather than the ideas of men today who are seeking to devour and destroy the fellowship of our churches. Then, we would ask, What is the church? Christ's language in Matthew 18:15-18, demonstrates that the church is the last and highest ecclesiastical authority on earth, there can be no appeal under the law of Christ from the decision of the church to a presbytery, conference, convention or an Association ignores this rule, they have denied the true sovereignty of the church. We contend each gospel church to be a separate and independent republic having Christ as its only head and lawgiver. We, as the church or body of Christ, are not drawn together by any outward bond, but by an inward, heavenly, purifying, elevating bond of divine love, peace, and fellowship, such as our Lord Jesus Christ tenderly enjoined upon us and earnestly besought His Father to give us. So dear brethren, let me admonish you one and all to abstain from the appearance of evil by staying out of the confusion that now exists and work together for harmony, that peace may abound in our midst.

Submitted in love.

F. P. STONE

1934

FISHER'S RIVER
PRIMITIVE BAPTIST ASSOCIATION

We, the Fisher's River Primitive Baptist Association convened with the church at Pilot Mountain, North Caro-

lina, in special session, February 21, 1934, and transacted business as follows:

Introduced by song and prayer by Elder George Denny. Called the roll of churches, and messengers were seated as follows:

Ararat: L. D. Denny, C. W. Key, P. L. Ashburn.

Boyle's Chapel: W. A. Palmer, J. P. Slaughter, W. S. Denny.

Hogan's Creek: Joe Key (Proxy).

Laurel Springs: C. T. Hall, U. S. Southern.

Liberty: J. W. Pilson, C. H. Parker.

Mulberry: J. C. Dunbar (Proxy).

Mitchell's River: P. H. Snow.

Pilot Mountain: J. W. Simmons, J. H. Sheets.

Rock House: E. E. Cox, J. E. Tilley, C. L. Slaughter.

State Road: W. T. Nixon, J. H. Stonestreet, R. C. Royal.

Stoney Creek: E. F. Simmons, J. F. Joyce, J. M. Hunter.

Stuart's Creek: G. W. Harris, R. W. Mosley, J. E. Jones,

Tom's Creek: A. Q. Hunter, J. E. Hunter, Y. W. Simmons.

Union: J. C. Dunbar, G. J. Key, S. J. Badgett.

Volunteer: L. G. Tucker, J. F. Sisk, J. F. Bowman.

The reason for calling this special session was outlined by the Moderator.

A motion was made and carried that a Committee of five deacons be appointed to serve with the Moderator and Clerk to draw up an answer to charges made by Elder S. T. Atkinson and complete item six in our last Minutes. Hear the pleas of members of Little Vine Church and other matters that may come before them and that the Moderator make the appointments, and the following brethren were appointed: W. A. Palmer, L. D. Denny, J. W. Pilson, C. T. Hall, and J. E. Jones.

Committee reported: We denounce the Association let-

ter written by Elder S. T. Atkinson and published in their Minutes of October 20, 21, and 22, 1933, to be untrue in part, and misleading as a whole as to reference made to the work of our Association wherein he charges that we preached Elder J. A. Fagg over the protest of Elder R. S. Smith and himself, the fact being that Elder S. T. Atkinson refused to preach with Elder Fagg, and said Elder Smith also refused to preach with him, but Elder Smith did not speak. We deny that his refusal to preach with Elder Fagg was in the form of a protest, but was handed to us as a flat refusal, and in such a way as to throw the Association in confusion, and did not put the Association under obligation, to take action on his refusal. We refer to item nine of Friday's proceedings of 1912, repealing the action of 1904, giving all Elders of the Association seats in the Association, and add that Elder S. T. Atkinson was not a messenger, but was granted speech and was heard more often than any member of the Association.

We deny the faction that withdrew from us the right to use the name of Fisher's River Primitive Baptist Association.

That we amend item six in Friday's proceedings in our 1933 Minutes as follows: That we extend an invitation to the brethren of the sister Associations with whom we formerly corresponded to visit us and preach with us.

Correct error made by printer in our 1933 Minutes, Circular Letter.

That we formally withdraw from Fisher's River, Fisher's Gap, Franklin, and Little Vine Churches, due to their having lined up with and becoming a part of an independent Association.

That we accept the petitionary letter from Little Vine signed by thirty-three members and receive them as a member of our Association, and recognize them as Little

Vine Church.

The recommendation of the Committee was heard, adopted, with only one person (J. C. Dunbar) dissenting.

1934

The next session convened with State Road Church, July, 6, 7, 8, 1934. All churches sent messengers and were seated except Union and Stuart's Creek. (Stuart's Creek was seated the next day.)

According to agreement that the Moderator and Clerks be elected at this session by private ballot, Deacon J. D. Key and Elder R. P. Vass were appointed to hold the election and Elder F. P. Stone was elected Moderator, Elder George Denny, Clerk, and Frank R. Stone, assistant Clerk.

Visitors were present from: Mountain, New River, and Upper Mayo. A file of Minutes were received from: Kehukee, Contentnea, Ketocton, Lower Country Line, Roaring River, Little River, Bear Creek, Senter, Staunton River, New River, Abbott's Creek, Pig River, and Salem. Laurel Springs and State Road withdrew from us at this session.

The called session of February, 1934.

In answer to a petitionary letter received, we recommend that all members who are loyal to the Fisher's River Association and have withdrawn from the disorder of their churches or turned out because of different opinions and can show that they were formerly in good standing, may be received into fellowship by other churches and recognized by our Association.

The Committee on Arrangements sent this query:

Should a member who is ordained deacon by his church move his membership to another church, would he become a deacon of that church without action of the body? We say, that in our opinion he would not, until voted in by that body.

The Committee recommended the seating of Stuart's Creek Church as she was not responsible for the opposing opinion of Elder J. C. Dunbar, but refused to recommend the seating of Union as Elder Dunbar was a member of her body.

CIRCULAR LETTER

Being appointed to write a Circular Letter to be attached to the Minutes of our next Association, I will now try to comply with the request. I know no subject more appropriate than the language of the Savior, saying this gospel of the kingdom shall be preached in all the world for a witness and then shall the end come. We feel that the gospel is a sweet message from heaven and is always preached in a spirit of love and is never lost or wasted like material things, but portrays richly the beauties of a Christian life. When the gospel is preached, believers in Jesus Christ are edified and God is praised.

There has been much said about the gospel. However, we are taught in Revelations that the angel flying in the midst of heaven with the everlasting gospel to preach to them that are on the earth was saying, "Fear God and give glory to Him and worship Him that made heaven and earth and the sea and the fountains of waters," so it is conclusive that the gospel is that witness that stands out over and above all things earthly, and testifies concerning the kingdom of God.

It was God's purpose that this gospel should be preached and believers are listening for it until the Savior comes in the clouds to take those that remain on the earth.

This July 2, 1934.

—ELDER GEORGE DENNY

OBITUARY OF ELDER G. O. KEY

Elder Key was born May 14, 1854, and departed this life November 22, 1933. He joined the church at Union about the date of 1885, and was baptised by Elder D. S. Webb. He was soon liberated to speak in public, and his gift soon made room for him at home and abroad, calling for his acclamation at an early period of life. Churches prospered under his care and he labored extensively the remainder of his life.

The church at Pilot Mountain was constituted in the date of 1896. Elder Key moved there and being interested in the progress of the church he gave liberally of his means and labor in selecting a lot and erecting the building. He was very industrious and blessed with a good home, and provided well for those about him. In his death we feel that the community has lost one of its best citizens, the family a good husband and father, the church a good pastor and able defender of the grand cause for which he labored.

This July 1, 1934.

—ELDER GEORGE DENNY

1935

Pilot Mountain Church in the town of that name gladly received and entertained this 103rd annual session of our Association, July 12, 13, 14, 1935. Services were introduced by Elder George Denny. Introductory Sermon was preached by Elder J. A. Fagg. After intermission, the Association was opened with song and prayer by Elder C. B. Kilby from the Mountain Association. All the 17 churches that were standing in our associated body except Hogan's Creek sent messengers and were seated. Elected F. P. Stone Moderator, G. J. Key, Clerk, and Frank R. Stone, assistant Clerk.

The following brethren were seated with us:

Abbott's Creek: Elder D. P. Broadway, J. L. Clodfelter, G. W. Yokley.

Abbott's Creek Church, independent:

Mayo: Elders J. A. Fagg, Watt Priddy, Ed Priddy, Carl Mabe, W. E. Braswell, J. R. Beasley, W. J. Brown, and others.

Mountain: Elders C. B. Kilby, J. A. Moxley, Brother J. M. Rector, and others.

New River: Elders George Williams, G. W. Noonester, and Brethren M. W. Noonester, C. A. Horton, R. H. White, and others.

Saint's Delight Church, independent: Brethren Lee Smith, Henry Williard, Boyles Hester, C. F. Shields, and others, and they all asked for a renewal of correspondence and in compliance to their request, Elder F. P. Stone, J. W. Creed, and G. W. Harris, and others were appointed to visit Mayo. G. T. Jones, Frank R. Stone, and Elder F. P. Stone to Abbott's Creek.

Elders J. W. Creed, R. H. Riggans, F. P. Stone and Deacon G. J. Key to the Mountain.

Elders G. W. Harris, George Denny, L. D. Denny, R. W. Mosley to visit the New River brethren.

The storm clouds had now passed, our churches in peace, our Association recognized again as an orderly body, we feel that we owe it to ourselves as well as to others, to state some of the facts regarding our trouble.

It has been our policy in the years gone by to turn neither to the right nor to the left, but in regard to the maternal doctrine that has been agitated by some individuals to the distress of many, and possibly to the edification of a few. Having had in our midst, ministers who were strong on predestination, but were not destroying by its usage to extremes, these we loved and held in high esteem; and we believe that many of the brethren who have withdrawn from Fisher's River Association would

today be with us in love, peace and harmony, had not others who were willing to destroy, used their selfish influence to force upon us this disturbance. For one instance, ministers who have never seen fit to visit us before, came to our Association and were recognized and granted liberty of speech, and they promptly informed us they would not preach with a certain brother whom we preaching in our churches and Associations, and ministers loved, and who had been visiting us many years, and of his Association were serving four of our churches, and they were in peace at home, and with us.

This disturbance was not of our choice or making, but was thrust upon us. Our attitude was not and is not now, hostile toward any Association that was or is being conducted in order; and while we do not agree with some on the extremes as to predestination, we never made it a test of fellowship, but seated and preached visiting Elders who were strong predestinarians. We did, and still believe the predestination the apostles speak of, covers the children of God and not the evil deeds of men. What we have done is an open book and to those who desire further information out of sincerity and honesty of purpose and love and fellowship one with another as their guide, we invite you to investigate us unprejudiced. We have ever endeavored to keep the unity of the Spirit in the bonds of peace, and not willing at any time to sacrifice the sovereignty of the churches or the Association to satisfy or hold friendship.

We received notice of the ordination of Brother J. G. Fulk as our elder in Stuart's Creek Church.

The following Elders were listed in 1935:

F. P. Stone, Rt. 2, Box 76, Dobson, N. C.

J. W. Creed, Ararat, N. C.

George Denny, Pilot Mountain, N. C.

R. H. Riggans, Dobson, N. C.
J. L. Pyrtle, Kernersville, N. C.
G. W. Harris, Mount Airy, N. C.
J. G. Fulk, Rt. 4, Mt. Airy, N. C.

CIRCULAR LETTER

Being appointed to write a Circular Letter to be attached to the Minutes of our next Association, I now attempt to comply with the request.

I will refer to the language of the Savior, saying, "Lay not up for yourselves treasures on earth where moth and rust doth corrupt and where theives break through and steal, but lay up for yourselves treasures in heaven where moth and rust doth not corrupt and where thieves do not break through and steal." Believers in His name have experienced this sacred truth often and over again, and where one sorrow is removed so often another takes its place. We feel that this expression covers the ground of the Christian experience, and is not confined alone to material things.

We have here no continuing city, but seek one to come, whose maker and builder is God. We are hoping and trusting that one day we shall see Him as He is, and be like Him, and be satisfied, in the paradise of God.

We feel that it is good for us to meet with one another in peace and love here in the world and to help bear each other's burdens, watching over each other for good, and not for evil, and as the writer has often expressed, it does not make us forget our sorrows only momentarily, but soothes and places us in a frame of mind which makes us able to bear our troubles.

So we are admonished not to neglect the assembling of ourselves together, as the manner of some is, but to congregate and engage in the worship of the Lord.

This July 7, 1935.

—ELDER GEORGE DENNY

1936

According to previous arrangement Stuart Creek entertained this session July 10, 11, 12, 1936. Elder J. W. Creed introduced this session by song and prayer. Introductory was preached by Elder F. P. Stone, text, Isa. 28:16.

After intermission of one hour, we assembled in the house and Elder J. Watt Tuttle offered prayer. Messengers from all the churches were seated.

Elder Stone was elected Moderator, Brother W. A. Palmer, Clerk, and Frank R. Stone Assistant Clerk. The Moderator sent Elders R. H. Riggans, M. H. Vaden and J. W. Tuttle to the stand to preach.

Then called for correspondents from sister Associations. The response was as follows:

Mountain: Elder J. M. Moxley, F. M. Rector and T. A. Fender.

New River: Elder G. W. Nooneaster, J. A. Banks, W. M. Berry, Taylor Easter, Isaac Quesenberry and J. S. Dickerson.

Upper Mayo: Elders J. Watt Tuttle, W. J. Brown, Edd Priddy, W. E. Braswell, M. H. Vaden, J. R. Beasley, J. A. Fagg and others.

Abbotts Creek: Elder D. P. Broadway and Deacon C. B. Owens.

The brethren were all seated with us.

Appointed correspondents to the sister Associations as follows:

Upper Mayo: Elders F. P. Stone, Geo. Denny, and Brethren Frank R. Stone, G. T. Jones, L. G. Tucker, and W. A. Palmer.

Abbotts Creek: Elders J. G. Fulk, F. P. Stone and G. W. Harris.

Mountain: Elders Geo. Denny, F. P. Stone, Brethren G. T. Jones, S. L. Arrington.

New River: Elders Geo. Denny, J. G. Fulk and G. W. Harris.

The Circular Letter approved and our Moderator appointed to write one for next year. A resolution of thanks was extended to Brother G. J. Key for his faithful service as Clerk of this Association, and we extend our heart-felt sympathy for him in his bereaved condition.

ORDER OF PREACHING

Friday: Elders R. H. Riggan, M. H. Vaden, J. W. Tuttle.

Saturday: Elders G. W. Noonkester, Isaac Qusenberry, J. A. Moxley, Edd Priddy, W. J. Brown, J. A. Fagg and Geo. Denny.

Sunday: Song and prayer by R. P. Vass, followed by Monroe McGrady, J. R. Beasley, D. P. Broadway, J. W. Creed and J. A. Fagg.

We wish to note here that Dover being dropped from our list in 1912, was seated again in 1926, but failed to represent their church any more so they were permanently dropped in 1936.

Churches	Pastors	No. Members
Ararat—Geo. Denny		43
Boyles Chapel—S. H. Reid, W. J. Brown, J. G. Fulk*		41
Deep Creek—S. H. Reid		25
Hogans Creek—F. P. Stone		20
Hollingsworth Grove—G. W. Harris		20
Liberty—Jas. W. Creed		18
Little Vine—R. H. Riggans, J. G. Fulk		24
Mulberry—F. P. Stone		25
Mitchell's River—R. H. Riggans		18
Pilot Mountain—Geo. Denny		36
Rock House—W. J. Brown		45
Stoney Creek—F. P. Stone		31
Stuarts Creek—G. W. Harris, J. G. Fulk		38
Tom's Creek—F. P. Stone, G. W. Harris		88
Union—J. W. Creed, F. P. Stone		80
Volunteer—W. J. Brown		38
	Total	590

CIRCULAR LETTER

Brethren are we guilty of hunting for motes in our brother's eye and trying to hide the beam in our own? If so, is God the author of this, or is it the fruits of sin? Satan is well pleased in his efforts to deceive the children of men in matters of religion, and I am sure that he never was more successful in this than at the present day. Satan is not insensible to the fact that men in this age are more in love with what the world calls religion than at any other age in the world. Hence he is determined to suit their taste and to accomodate them in every way possible; even to come in disguise and appear as an angel of light and thus he succeeds in deceiving them that dwell upon the earth by his miracles which he does in the sight of men. Let us consider the expense and even suffering in order to establish false religion under the impression that they are right. What can be the cause of all this but the fruit of sin. But now let us take a view of the dear old church of God; can we find the fruits of sin in her? Yes, what disputes, wrangling, discord and strife we find in the household of faith. Oh, what seeking for supremacy and desire for popularity among our people. Paul saw something of this in the church at Corinth and yet he called them brethren: You, his beloved sons in the Gospel whom he had begotten through the Gospel, yet he found among them envying, strife, and division, and Paul declared there was a fault among them. Now I beseech you brethren, by the name of our Lord Jesus Christ that ye all speak the same thing and that there be no division among you: that ye be perfectly joined together in the same mind and the same judgment, for it is God which worketh in you both to will and to do His own good pleasure, not to please the carnal mind, but this is the work of the Spirit.

This July 10, 1936.

Elder F. P. Stone, Moderator

OBITUARY

Brother Thomas R. Sams departed this life February 22, 1936. He was born August 6, 1846. He joined the church at Volunteer in 1888, and was chosen deacon of the church and served a number of years. He was a faithful member, sound in the Primitive Baptist doctrine and always filled his seat in the church up until a short time before his death. He moved his membership to Rock House by letter October 9, 1920. He will be greatly missed by the churches, neighbors and friends and all that knew him.

Approved by his church.

1937

Mitchells River entertained the next session of this Association July 9, 10, 11, 1937. This church is located near the foot of the Blue Ridge Mountains in the western part of Surry County, North Carolina.

Elder C. R. Denny preached the Introductory Sermon from John 1:3.

All churches were represented by letter and messengers. Letters were received and messengers seated. Elected the same Moderator and Clerks.

Correspondents from sister Associations were seated as follows:

Mayo: Elders J. A. Fagg, W. J. Brown, Edd Priddy, J. R. Beasley, and others.

Mountain: Elders C. B. Kilby, and T. A. Fender.

New River: Elders J. R. Crews, G. S. Williams, and Isaac Quesenberry.

Abbott's Creek: Elder D. P. Broadway, Brother C. R. Owens.

St. Clair's Bottom: Elder C. R. Dancy.

Appointed correspondents as follows:

Upper Mayo: Elders G. W. Harris, F. P. Stone, Brethren Frank R. Stone, Deacons J. E. Jones and C. L. Slawter.

Abbotts Creek: Elders J. G. Fulk, F. P. Stone.

Mountain: Elders F. P. Stone, Geo. Denny, Brethren P. H. Snow and G. T. Jones.

New River: Elders F. P. Stone, G. W. Harris and G. T. Jones.

St. Clair's Bottom: Elder J. G. Fulk and Brother G. T. Jones.

The death of Deacon J. Lon Tilley was reported by Stoney Creek Church and was received with much sorrow.

The following preachers were appointed to preach as follows:

Friday Afternoon: Elders Isaac Quesenberry, J. R. Crews, J. W. Tuttle.

Saturday: Elders J. R. Beasley, Edd Priddy, W. J. Brown, G. W. Noonester, G. S. Williams, C. B. Kilby, Geo. Denny.

Sunday: Elders R. H. Riggans, Jasper V. Easter, J. G. Fulk, D. P. Broadway, C. R. Dancy and F. P. Stone.

The Circular Letter was approved and our Moderator was appointed to write another one for next year.

CIRCULAR LETTER

To the Brethren and Sisters composing this the 105th Annual Session of the Fishers River Primitive Baptist Association and to those with whom we are in correspondence. Realizing the fact that we the Primitive Baptists as a whole, are one people and are bound together only by

the cords of love, heirs of one kingdom and joint heirs of our Lord and Savior Jesus Christ. I will address you in the language of John 14:1-2. "Let not your heart be troubled: Ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so I would have told you. I go to prepare a place for you." In the beginning God created the heavens and the earth, and said: "Heaven is my throne and the earth is my foot stool." The earth is the Lord's and the fullness thereof. Solomon said: "He brought me into His banqueting house and His banner over me was love." And when Jacob awoke out of sleep he said "How dreadful is this place, this is none other but the house of God and this is the gate of heaven." This is the house that Christ spoke of when he said: "In my Father's house are many mansions. I go to prepare a place for you." He went down into death for His bride, the Church. And all of the redeemed of the Lord belong to the Church of God. "In my Father's house are many mansions." A mansion is a stately house. So our houses of worship are considered by the children of God to be the house of God and our organization to be the Church of the living God. A house for the wayworn pilgrim while he remains in this world. We believe that He ordained that the children of Israel should be and remain a separate people. They were forbidden to take unto themselves strange wives. Christ chose but one bride, the Church, and all of His sympathies and affections were with her. Now under the reign of Grace we have no scriptural right to join ourselves to nor mingle with other organizations, for our churches (mansions) are established in the house of God. The spiritual kingdom a garden enclosed is my spouse. Christ found His bride in His Father's house. How fair is thy love my sister, my spouse. How much better is thy love than wine. The Spirit (God) and the bride (the Church) say Come, and let him that is athirst come, and whosoever

will, let him take of the water of life freely. But the Spirit of God must be applied in our hearts, to awaken the dead faculties of our minds before we ever have that desire or will to leave the pleasures of this world or to thirst for that living water that proceeds from the throne of God.

Elder F. P. Stone

OBITUARIES

Deacon J. Lon Tilley was born in Stokes County, N. C., Nov. 24, 1869. He died Oct. 23, 1936, at the age of 66 years, 11 months and 1 day. He was married to Miss Nannie Simmons, of Stokes County, in the fall of 1887. To this union were born nine children: John A., J. R., E. L. Tilley, and Mesdames Katy Gwyn, Pearl Simmons, Frona Patterson and Phoebe Cook; a pair of twins died in infancy.

Brother Tilley and his wife joined the church at Piney Grove in Stokes County in the year 1893. When the church was organized at Stony Creek in Surry County, April 17, 1909, they came as charter members and were ordained deacon and deaconess on the same date. They filled this office faithfully until the end. Sister Tilley preceded her husband in death about one year.

Brother Tilley was a good citizen, a hard worker, and provided well for his family. His home was a home to his brethren and his friends, and many times we have enjoyed the hospitality of this good place. The community has lost a fine citizen, the children a good father and counselor, the church an excellent deacon and member. But we feel that he has entered into sleep; he has only gone on before and may we who loved him be prepared to meet him in that city which hath foundations, whose

maker and builder is God.

His pastor, F. P. Stone

1938

Our next session of the Association was held July 8, 9, 10, 1938 with the church at Mulberry. It is located in Surry County, North Carolina.

The Introductory was preached by Elder J. A. Fagg, text 1 John 1-3.

Letters and messengers were received from all the churches. Letters were read, received and messengers seated.

Elder F. P. Stone was elected Moderator and G. J. Key, Clerk, Frank R. Stone, Assistant Clerk.

Passed a resolution of thanks to Brother W. A. Palmer for his faithful service as Clerk.

Also passed a resolution of thanks to Elder F. P. Stone for his long and continued service, having served this Association as Clerk from 1911 until 1929 when he was elected Moderator and still serving in that capacity.

Correspondents and visitors were present from:

Abbotts Creek: Elder D. P. Broadway, Brother C. B. Owens.

Upper Mayo: Elders J. A. Fagg, W. J. Brown, J. R. Worrell, J. W. Tuttle, Carl Mabe, W. E. Braswell, and Deacon J. E. Hutchens.

Mountain: Elders C. L. Roberts, F. R. Edwards, J. M. Rector and J. M. Wagner.

Saint Clairs Bottom: Elder C. N. Tilson.

All were seated.

The following correspondents were appointed to the sister Associations:

Upper Mayo: Elders Geo. Denny, G. W. Harris, F. P. Stone, Brethren Frank R. Stone and G. T. Jones.

Abbotts Creek: Elders G. W. Harris, Geo. Denny, F. P. Stone, Brethren G. T. Jones and J. S. Key.

Mountain: Elders F. P. Stone, Jas. W. Creed, and G. J. Key, Frank R. Stone, J. E. Jones, T. M. Simpson.

New River: Elders F. P. Stone, J. G. Fulk, Deacon G. J. Key.

Mitchells River: Reported the ordination of Brother D. E. Woods as an Elder.

CIRCULAR LETTER

Dear Brethren of the Fishers River Association:

As I was appointed again to write a Circular Letter to be attached to our Minutes if approved by the body. I wish to call your attention to our beloved Zion, the city of our God, that house that God has built and not man, which is set on an hill and cannot be hid. Every true member is one of the body, and everyone members one of another. God has set the members every one of them in the body as it pleased Him, so they are not strangers, and foreigners, but fellow citizens with the saints and of the household of God. But dear brethren, while we view ourselves thus and hope and believe it is true, let us not be unmindful of the wonderful station we thus occupy, and where we were when dead in trespasses and sin under the thunders of a violated law, ten thousand talents in debt. But for as much as we had not to pay, surely we have great reason to be thankful to the source from whence such wonderful blessings have come, such as making us one of that favored number and bringing us into the fold of God. But God so loved the world He gave His only begotten Son, that whosoever believeth on

Him should not perish, but have everlasting life, so He suffered in our stead and paid our entire debt. That atonement was made for all the Father gave Him. It is all of grace that we receive eternal life, and each one is an heir of God and a joint heir with Christ; and each one an heir to that inheritance that is in incorruptible and undefiled that fadeth not away, reserved in heaven for you.

So beloved brethren, although the Primitive Baptists often feel so little, they are the salt of the earth; though surrounded by enemies, they are the Zion of God, when the Lord said, My beloved is like a speckled bird.

All the birds round about are against her and in the gospel day we are made as the offscouring of all things unto this day. So dear brethren, if they persecute us let us remember that they persecuted our Savior, but these things should not discourage us. But let us remember some of the sweet promises of God who said of Israel that his thoughts toward her in the worst time were that of peace and not confusion, that she might come to an expected end, for saith the Lord "I will be unto her a wall of fire round about her and the glory in the midst." These are some of the sure promises of God to us. Then let us stand as the chosen of God and strictly adhere to the admonitions of the word of God and be a separate people; for what fellowship has light with darkness? or the temple of God with Belial?

F. P. Stone

1939

This, the 107th Annual Session, was held at Union Church in Surry County, North Carolina, July 7, 8, 9, 1939, being Friday, Saturday and second Sunday as usual.

The services were introduced by Elder Geo. Denny and the Introductory preached by the Moderator.

All the churches sent letters and messengers. Letters were read, received and messengers seated. Same Moderator and Clerk were elected.

Called for correspondents and visitors from sister Associations with response as follows:

Abbotts Creek: Deacon C. B. Owens.

Mountain: Elders J. A. Moxley, C. L. Roberts and J. M. Rector, J. M. Shields.

New River: Elders J. T. Spence and Deacon M. W. Nooncaster, H. F. Branscome, Joe Banks, and D. E. Marshall.

Roaring River: a file of minutes. Senter: Minutes, Elder W. W. Davis, visitor.

Upper Mayo: Elders J. A. Fagg, J. Watt Tuttle, Carl Mabe, W. J. Brown, J. R. Worrell, Jim Beasley, Robert Rogers, Millard Vaden.

Agreed to open up correspondence with Senter Association by messenger.

Appointed Correspondents as follows:

Upper Mayo: Elder Geo. Denny, F. P. Stone and Brothers R. D. Marshall, Frank R. Stone.

Abbotts Creek: Elders G. W. Harris, Geo. Denny and Brethren J. S. Key and G. T. Jones.

Mountain: Elders J. W. Creed, Geo. Denny and Brethren G. R. Riddle, G. J. Key.

New River: Elders J. W. Creed, J. G. Fulk, Brethren T. M. Simpson, G. F. Riddle, G. J. Key.

Senter: Elder F. P. Stone.

The death of Deacon J. P. Slawter was sorrowfully

received from Boyles Chapel Church.

Ordered 1000 minutes printed and distributed among our churches and corresponding Associations.

Agreed to give the Moderator ten dollars and the Clerk fifteen dollars.

Ordered the Articles of Faith and Rules of Decorum be printed in this minutes.

Passed (as is our custom) a resolution of thanks to the brethren, sisters, and friends for caring for this Association.

ORDER OF PREACHING

Friday: Elder F. P. Stone, Eph. 2:8-9; Elder M. H. Vaden, Jn. 1:1-2; R. L. Rogers; Elder Geo. Noonester. Saturday: Elder C. L. Roberts, Jn. 5:25; Elder J. A. Moxley; Elder J. R. Worrell, Acts 17:2, 3; Elder R. P. Vass, Psalms 18:16; Elder J. T. Spence, Prov. 30:10; Elder W. J. Brown, Jn. 10:27.

Sunday: Elder W. W. Davis, Matt. 8:27; Elder J. Watt Tuttle, Isa. 53:10; Elder S. B. Denny, Acts 27:37; Elder J. A. Fagg, Eph. 1:5; Elder Carl Mabe, Elder D. P. Broadway.

CIRCULAR LETTER

Dear Brethren of the Fishers River Association:

Being appointed to write a Circular Letter to be attached to the minutes of our next Association, if it meets with the approval of the body, it is with a keen sense of weakness that I now proceed to conform to the arrangement, and I don't think of any subject more appropriate than the gospel as the Savior so plainly declares shall be preached in all the world. There is now and has been through the ages a great deal said about the gospel, as to what it is and how it applies to humanity here in the world. We readily conclude that it is a strong influence

among any civilized people, but to be made able to feast upon the gospel and to enter into the joys so richly and earnestly means that you must be an heir to the kingdom of God and a joint heir with the Lord and Savior Jesus Christ.

The gospel has been preached through the ages in a mystery to the Jew, a stumbling block and to the Greeks foolishness, but to the believers, both Jews and Greeks, the power of God and the wisdom of God. The gospel does not go to waste; it is of heavenly origin and finds lodging in the hearts of believers and when His called ministers are clothed with the spirit of the Lord they preach the gospel in its sweetness and purity. The angel that John the apostle saw flying in the midst of heaven saying, "Fear God and give glory to Him," demonstrates to us so clearly that when the gospel is preached God is praised and glorified and His little children down here are edified, built up and strengthened and are ready to say, as in the case of the damsel in the days of Paul and Silas, that "These are the servants of the most high God which do shew unto us the way of salvation." The gospel is that witness, standing out, over and above all the opposition of the world, and there is no place here which people get together that believers have such a thrill of interest as to meet with the Church and be blessed to feast upon the gospel. So then let us strive to maintain order and fellowship among our churches that we may have life and that we may have it more abundantly.

George Denny.

OBITUARIES

J. Pinkney Slawter was born near Pilot Mountain, N. C., April 19, 1859, and died at his home near King, N. C., Nov. 14, 1937, making his say on earth 78 years, 6 months

and 25 days. He was born and reared in a prominent farmer's home and was among the outstanding successful farm citizens of this section at the time of his death.

He was married to Julia Ann Moran in the year 1882. She preceded him in death in 1910. However, five children were born to this union, all of whom survive.

On October 8, 1914 he was married to Susan Taylor of Surry County, N. C., and to this union were born six children, all of whom with their mother are left behind.

He was united with Rock House Primitive Baptist Church on June 13, 1903, and in addition to his faithful and anxious attendance, he was elected to active duty as church Clerk in Dec. 1903, and in April, 1907 he was ordained as a deacon, in which capacity he efficiently served until his death. He was a charter member and officer in the Boyles Chapel Primitive Baptist Church, which was an arm set off from Rock House Church, and established near King, N. C., April 24, 1924.

His entire life was devoted to the upbuilding of church and home standards, and the church feels to have lost a dearly beloved brother and the family a kind and affectionate husband and father. However, we feel that our loss is heaven's gain, and do humbly bow in submission to the fulfillment of the promise and will of our Almighty God.

W. A. Palmer

1940

Feeling that it is not essential that we give the work of each session of our Association in this history, but as it is and has been our custom to appoint some of our brethren at each session to write a Circular Letter to be attached to our minutes. Also that we publish obituaries of our Elders, I am going to give the proceedings of this session to outline to the readers our form of procedure each year. (F. P. S.)

This the 108th Annual Session was held at Little Vine, two miles west of Dobson, N. C. the County seat of Surry, Friday, Saturday and second Sunday in July, 1940.

First, Services were introduced by song and prayer by Elder George Denny and the Introductory Sermon preached by Elder R. H. Riggans, text Rev. 14:1. Gave intermission.

Second, after intermission, assembled in the house and after song and prayer by Elder Geo. Williams of New River Association, all the letters were handed in, read, received and messengers seated.

Third, Appointed Elders Jim Beasley, Robert Rogers from Upper Mayo and Shade Caudle from the Mountain to preach at the stand in grove.

Fourth, Elected Elder F. P. Stone, Moderator, G. J. Key, Clerk, and Frank R. Stone, Assistant Clerk.

Fifth, Called for corresepondents and visiting brethren with response as follows:

Abbotts Creek: Elder D. P. Broadway and Deacon F. L. Helms.

Mountain: Elders J. A. Moxley and C. L. Roberts, correspondents, Elders C. B. Kilby, and S. G. Caudle, visitors.

New River: Elders J. S. Harris, G. S. Harris, G. S. Williams, G. W. Nooncaster, R. P. Vass and Deacon J. H. Banks, correspondents.

Senter: Elders W. W. Davis and G. D. Roten.

St. Clairs Bottom: Elder C. W. Tilson.

Upper Mayo: Elders J. A. Fagg, Carl Mabe, J. Watt Tuttle, Deacon J. E. Hutchins, J. W. Morefield, correspondents, Elders W. J. Brown, Ed Priddy, Jim Beasley, Robert Rogers and Millard Vaden, visitors.

Sixth, Called for petitionary letter and Pleasant Grove Church in Yadkin County presented one, asking for membership and was received and their messengers seated.

Seventh, The Moderator was authorized to appoint all committees.

Eighth, Brethren G. T. Jones and J. M. Hunter were appointed to act with the Moderator and messengers of this church as a committee on preaching. Elders J. W. Creed, Geo. Denny and G. W. Harris to serve with the Moderator and Clerk as a Committee on Arrangements. Brethren Elisha Cox and S. J. Bagett, a committee on finance; D. E. Wood and Y. W. Simmons to distribute corresponding minutes.

Ninth, This minute read and received.

Tenth: Adjourned to meet at 9:30 for Association business and 10 a. m. Saturday for preaching service. Saturday Morning, July 1, 1940.

1. The Association was opened by song and prayer by Elder D. P. Broadway.
2. Called roll of messengers.
3. Called for report of committee on arrangements; their report read, and approved.
4. Called for the Circular Letter. It was read, approved and ordered attached to this minute.
5. Obituary of James Franklin Sisk read and ordered attached to our minute.
6. Called for report of correspondents appointed to visit sister Associations. Report received and committee discharged.
7. Agreed to hold our next session with Pleasant Grove Church in Yadkin County, which is about one and one-half miles northwest of East Bend, N. C., on Friday, Saturday and second Sunday in July, 1941.
8. Ordered 1000 minutes printed and distributed as usual.
9. Agreed to give the Moderator \$10 and the Clerk \$15 for their services and to give the remainder of money on hand to our correspondents.

10. Appointed Elder G. W. Harris to write our next Circular Letter.

11. Correspondents appointed to visit sister Associations as follows:

Abbotts Creek: Elders Geo. Denny, F. P. Stone, J. G. Fulk, G. W. Harris.

Mountain: Elders J. W. Creed, F. P. Stone, and Brethren G. T. Jones, G. F. Riddle, G. J. Key and P. H. Snow.

New River: Elders G. W. Harris, Geo. Denny and Brethren R. W. Mosley, Edd Jones, and H. L. Bagett.

St. Clairs Bottom: Elders J. G. Fulk, G. W. Harris.

Upper Mayo: Elders F. P. Stone, Geo. Denny and Brethren G. T. Jones, L. D. Denny, J. H. Sheets, L. L. Love and S. J. Frye.

12. The finance committee reported as follows:

Received from the churches -----	\$60.70
Received from friends -----	16.40
Paid for printing minutes -----	\$25.00
Gave the Moderator -----	10.00
Gave the Clerk -----	15.00
Gave balance to visiting Elders -----	27.10
Totals -----	\$77.10 \$77.10

13. Ordered Articles of Faith and Rules of Decorum printed in these minutes.

14. Passed a resolution of thanks to brethren, sisters and friends for caring for this Association.

15. This minute read and approved.

16. The session closed by prayer by Elder J. A. Fagg.

17. Adjourned to meet at time and place appointed.

F. P. Stone, Moderator

G. J. Key, Clerk

Frank R. Stone, Assistant Clerk

ORDER OF PREACHING

Introductory by Elder Robert H. Riggans.

Friday Afternoon: J. R. Beasley, Robert Rogers, Shade Caudle, Carl Mabe.

Saturday Morning: C. L. Roberts, G. W. Noonkester, Edd Priddy, G. S. Williams.

Saturday Afternoon: (in stand) F. R. Moore, C. B. Kilby, J. S. Harris, J. A. Moxley.

Saturday Afternoon (in house) M. H. Vaden, Edd Douglas, R. P. Vass, Sam Atkins.

Sunday: John Crews, W. W. Davis, C. N. Tilson, D. P. Broadway, W. J. Brown, G. D. Roten, J. A. Fagg, J. G. Fulk, F. P. Stone.

CIRCULAR LETTER

Having been appointed to write this Circular Letter, I am offering as substitute for my own, one written by Elder Gabriel Denny and published in the Fishers River Association minute under date of April 24th, 1891, as follows:

Brethren, my heart's desire and prayer to God for Israel is that they might be saved, (Rom. 10:15).

The Apostles bear them record that they have a zeal of God but not according to knowledge.

The apostle assigns the reason why this was the case, they being ignorant of God's righteousness, and going about to establish their own righteousness. Wherefore, because they sought it not by faith, but as it were by the works of the law which was not intended to give life, but only to govern us in precept and example while under the law. They that doeth these things shall live by them, sin being a transgression of the law and when sin is finished it bring forth death, then the law knows no mercy and Mount Sinai cries, This mountain is no hiding place. Then the apostle affirms that the commandments which was ordained unto life he found to be unto death, when

the law came sin revived and I died, manifesting the penalty of all unrighteousness to the honor and glory of God. The law being spiritual thus he said I am carnal sold under sin. The carnal mind is enmity against God, not subject to his law. To be carnally minded is death.

Now brethren, this same apostle tells the whole house of Israel how he was delivered from the binding influence of the law of sin and death. He says the law of the spirit of life in Christ, hath made me free from the law of sin and death.

Then brethren, when dwelling in the region and shadow of death light is come, for out of Zion the perfection of beauty, God hath shined into our hearts to give the light of the knowledge of God in the face of Jesus Christ, and this is life eternal, that they might know God and Jesus Christ whom he hath sent, thence no more under the law but now under grace; for grace reigned to eternal life through Christ to every one that believes, to the Jew first and also to the Greek, and all that are afar off, even as many as the Lord our God shall call, for in that day the great trumpet shall be blown and they that are ready to perish shall come and shall obtain joy and gladness, and sorrow and sighing shall flee away.

So brethren, let us reckon ourselves dead indeed unto sin and alive unto God, for our lives are hid with Christ in God and when Christ who is our life shall appear, then we shall appear with Him in glory. So brethren let us glorify God in Spirit and in body, in the precept and in example while we live, for they that sow to the Spirit shall of the Spirit reap life everlasting. Brethren, let us avoid every appearance of evil, give the adversary no room to speak reproachful of us.

In conclusion I hope to meet all the redeemed family of God in ultimate glory, there to adore His praise forever, where congregations never break up and Sabbaths never end.

Gabriel Denny

(Selected by F. P. Stone.)

1941

This session was held with Pleasant Grove Church in Yadkin County, N. C., July 11, 12, 13, 1941. Services were introduced by Elder G. W. Harris and Introductory Sermon preached by Elder George Denny. Text, "It is finished."

The Association was opened with prayer by Elder J. Watt Tuttle from Upper Mayo. Letters and messengers were received from all the 17 churches, letters read and messengers seated. Elected by acclamation, same Moderator and Clerk.

Seated correspondents and visitors as follows:

Abbott's Creek: Elder D. P. Broadway, and Deacon C. B. Owens.

Mountain: Elder C. B. Kilby and T. A. Fender.

New River: Elder J. R. Crews, G. W. Noonkester, and M. W. Noonkester.

Roaring River: Elder C. D. Hall.

St. Clair's Bottom: Elders C. R. Dancey, C. N. Tilson, and H. M. Blevins.

Upper Mayo: Elders J. Watt Tuttle, L. J. Martin, G. W. Wood, W. J. Brown, J. A. Fagg, and J. R. Worrell. Bros. J. C. Worrell, Deacons A. M. Flippin A. A. Jefferson.

Ebenezer Church (Independent): Elder E. C. Oaks, Vis. Buffalo River of Tennessee: Elder J. A. Burcham, Vis.

Appointed correspondents as follows:

Abbott's Creek: Elders F. P. Stone, George Denny, R. H. Riggans, Brothers G. T. Jones, T. M. Simpson.

Mountain: Elder J. W. Creed, Brothers G. F. Riddle, and G. T. Jones.

New River: Elders R. H. Riggans, G. W. Harris and

Brother Jessie Collins, G. J. Key, and Frank R. Stone.

Senter: Elder F. P. Stone Brothers G. T. Jones and W. R. Morefield.

St. Clair's Bottom: Elder R. H. Riggans and Brothers H. E. Johnson, and A. A. Johnson.

Upper Mayo: Elder George Denny, and Brothers E. E. Cox, H. E. Johnson, G. T. Jones, L. G. Tucker, Frank R. Stone. J. H. Sheets and Deacons W. R. Corn C. L. Slawter.

Roaring River: Elder J. W. Creed, Brothers H. E. Johnson, A. A. Johnson, and G. F. Riddle.

Recommended the receiving of the Circular Letter, and ordered it printed in our Minutes. Elder George Denny was appointed to write the next one.

ORDER OF PREACHING

Friday: Introductory by Elder George Denny. Afternoon: Elds. J. M. Beasley, Geo. Noonkester, G. W. Harris.

Saturday a. m. Elders C. E. Oaks, C. D. Hall, J. R. Crews, F. L. Moore; p. m.: Elders W. J. Brown, D. P. Broadway, J. A. Fagg.

Sunday a. m., in the House: L. G. Cashion, J. G. Fulk, R. H. Riggans; p. m., in the stand: C. B. Kilby, C. W. Tilson, J. Watt Tuttle, C. R. Dancey, J. A. Blevins and J. A. Burcham.

CIRCULAR LETTER

Dear brethren of the Fisher's River Association: As I have been appointed to write a Circular Letter, I will call your attention to first Samuel, 12:23-25. Moreover, as for me, God forbid that I should sin against the Lord, in ceasing to pray for you. But I will teach you in the good and the right way. Only fear the Lord, and serve Him in truth with all your heart. For consider how great things He hath done for you. But if you still do wickedly,

ye shall be consumed. both ye and your king. God hath said, by the prophet that we should not cease to pray. It is said that men should pray without ceasing. We should pray with and for each other. For God requires this of all His children. Only fear the Lord, and serve Him in truth with all your heart. And to fear the Lord, we must first be taught that He is great, then the fear of the Lord is the beginning of wisdom, then this wisdom is of the Lord. It teaches us to deny ungodliness and live soberly, and upright in the world.

This fear will cause men to shun the very appearance of evil, and do violence to none. This kind of fear will cause men and women to love one another, and to love the church. This fear spoken of by Samuel the prophet in the 24th verse will teach us to know God, and Jesus Christ, whom He hath sent. And to know this is life eternal.

Then the writer said, Consider how "great" things He hath done for you. But I will teach the good, and the right way. And when the servant of God teaches after the way the prophet has left it for our learning, then the church will cry out with the damsel, saying, "These men shew unto us the way of salvation."

Then Jonah said, "I am an Hebrew, and I fear the Lord." The God of heaven which hath made the sea, and the dry land. Then this fear of the Lord will cause men to confess the Lord, and to declare that He is great, and that His mercy will endure forever. Paul said when the Lord had spoken to him, that he conferred not with flesh and blood, but straightway preached Christ.

So then we remember if not deceived, that when He spake to us, that we were made to fear and tremble, and were made to feel to say with David, "Though I walk through the valley of the shadow of death, I will fear no evil, for thou art with me, and thy rod and thy staff

they do comfort me." How good it is to feel His kind and gentle hand laid on us. We then can sing "I love thy kingdom Lord, the house of thine abode, the Church the blest Redeemer saved with His own precious blood."

Now in regard to this King spoken of in the 25th verse, but if ye shall do wickedly, ye shall be consumed, both ye and your king. So the wicked will serve a wicked king. But David the prophet said, And in the days of these kings shall the God of heaven set up a kingdom which shall never be destroyed. And the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever. Then this king shall reign in righteousness, and princes shall rule in judgment. And a man shall be an hiding place from the wind and a covert from the tempest, as rivers of water in a dry place, as the shadow of a great rock in a weary land. So then we hope we have been taught to love this King. Then if we do love this King, indeed and in truth, we have the sweet promise that when we are through serving Him here on earth, that after death we will praise Him in that kingdom that knows no night, where all His dear ones will shout praises forever and ever.

Written in love.

—Elder G. W. Harris

OBITUARY

James F. Sisk was born April 24, 1868. He died March 16, 1940, age about 72 years. He was married to Frances L. Mickey, January 21, 1894. To this union were born 7 children, two of whom preceded him in death, one in infancy. He leaves a widow and 5 children to mourn his death. W. E., and O. W. Sisk of King, Mrs. Zephia Merritt, Mrs. Stella Sisk Holder, and J. E. Sisk all of Pinnacle, N. C. He united with the Primitive Baptist

Church at Volunteer September 17, 1932, and was ordained deacon April 22, 1933, and served faithfully until death. He will be greatly missed by the church, family, friends and neighbors. He was always ready to help in time of need. He was laid to rest in the cemetery at Volunteer Church, to await the resurrection morn. The funeral services were conducted by Elders W. J. Brown, Ed Priddy, George Denny and S. H. Reid.

We grieve not as those who have no hope. We feel that our loss is his eternal gain. May the good Lord comfort and strengthen the bereaved widow and children is our most humble prayer.

This written by order of the church in conference this June 21, 1941.

W. J. Brown, Mod.,
L. G. Tucker, Clerk

1942

This the one hundred and tenth annual session was held with Rock House Church in Stokes County, North Carolina, July 10, 11, 12, 1942.

Services were introduced by Elder J. A. Fagg, Moderator of Upper Mayo Association. Introductory Sermon preached by our Moderator, text used was 1 Cor. 12:1-7.

The usual intermission of one hour was observed and then we assembled in the house. The Association was opened by song and prayer by Elder G. S. Williams from New River Association. All the churches being represented, their letters were read and messengers seated. Organized by electing same Moderator and Clerks. Called for correspondents and visiting brethren with response as follows:

Abbott's Creek: Elder D. P. Broadway, C. B. Owens and J. W. Williams.

Mountain: Elders C. L. Roberts, C. C. Sawyers, and

Brothers A. J. Reeves, J. M. Wagoner, and W. A. Rector.

New River: Elders R. L. Stockner, J. M. Edwards, G. S. Williams, Grover Webb, and Deacon J. A. Banks.

Roaring River: Elder C. D. Hall, Brother W. I. Brown. St. Clair's Bottom: Elder C. R. Daney.

Upper Mayo: Elders J. A. Fagg, Carl Mabe, J. Watt Tuttle, W. J. Brown, and M. H. Vaden and others.

All correspondents and visitors were seated with us. The church at Hollingsworth Grove, nine miles east of Mount Airy, N. C., in Patrick County, Virginia, that joined us in 1923, through neglect at the time of building their house of worship, failed to get the title to the land they built on, and it fell in possession of parties not interested in the Primitive Baptist cause and who refused to sign title to said property. They asked for a presbytery to disband them and in compliance to their request, Elder George Denny, J. W. Creed, G. W. Harris, and Deacon G. J. Key were appointed to meet with them at Tom's Creek Church, Saturday before the second Sunday in August, 1942 at eleven o'clock for the purpose of disbanding them, and according to appointment the work was carried out and the dissolution of the Hollingsworth Grove Church was made by giving the remaining members letters of recommendation to other churches of our faith and order. Referred the request of Zion Hill Church, asking for recognition by this Association, to our next session, due to lack of proper information, and agreed to assume watchcare over the church pending action of our next session. Appointed correspondents to:

Abbott's Creek: Elders George Denny, F. P. Stone, G. W. Harris, and J. G. Fulk.

Mountain: Elder J. W. Creed, and Brother G. F. Riddle.

New River: Elders R. H. Riggans, George Denny, F. P. Stone, and G. W. Harris.

St. Clair's Bottom: Elder J. G. Fulk, and Brothers H.

E., and A. A. Johnson.

Upper Mayo: Elders F. P. Stone, G. W. Harris, J. W. Creed.

Roaring River: Elder J. W. Creed, Brother G. F. Riddle.

The Circular Letter received and ordered printed in the Minutes. Elder J. W. Creed was appointed to write the next one.

ORDER OF PREACHING

Friday p. m.: Elders Donnie Wood, E. C. Sawyers, M. H. Vaden, G. L. Webb, George Wood.

Saturday a. m.: Elders J. R. Worrell, J. A. Fagg, and D. P. Broadway; Saturday p. m.: Elders Lewis Pyrtle, C. L. Roberts, R. L. Stockner, Carl Mabe, F. R. Moore.

Sunday a. m.: Elders J. M. Edwards, G. S. Williams, J. S. Harris; Sunday p. m.: C. D. Hall, C. R. Daney, J. G. Fulk, and F. P. Stone.

CIRCULAR LETTER

Being appointed to write a Circular Letter to be attached to the Minutes of our next Association, I am now trying to comply with the request. I don't think of a more appropriate subject than the gospel.

We remember that this is a subject that has been, and is now being debated so frequently by the people that we will try to refer in a small way to the sacredness of this subject. It is conclusive even to believers that the gospel is ever preached in a mystery. It was to the Jew a stumbling block, and to the Greeks foolishness, but to believers, both Jew and Greek, the power of God, and the wisdom of God.

We see men in the ministry from almost every honorable walk of life, and how mysteriously they do preach the gospel to the comfort of believers in the Lord Jesus, but unto everyone of us is grace given according to the meas-

ure of the gift. In this way the flock is fed and built up.

The gospel is not measured as we measure material things here in this world. There is no method by which we can describe fully the sacred influence and power of the gospel, however we do feel that the Lord has given us a principle that dwells within the hearts and minds of believers, that serves so well as a measurement or rule by which to be governed, that we need not the surveyor's chain, or even his compass.

Brethren, we pray that this sweet story may still be told as long as believers are here.

Written by Elder George Denny, this June 9, 1942.

1943

This the next session was held with Deep Creek Church, Yadkin County, N. C., July 9, 10, 11, 1943. Services were introduced by Elder G. W. Harris. Introductory Sermon was preached by Elder George Denny. Letters were received and messengers seated from all the churches.

The petitionary letter from Zion Hill Church was read, the church was received into our union and messengers were seated. Then we elected Elded F. P. Stone, Moderator, and G. J. Key, Clerk. Correspondents and visitors were received and seated as follows:

Abbott's Creek: Elder D. P. Broadway, Brothers C. B. Owens, J. W. Williams, P. H. Young, E. F. Yarborough.

New River: Elders G. W. Noonkester, R. L. Stockner, and Brothers Frank Martin.

Roaring River: Elder C. D. Hall, Deacon W. I. Brown.

Senter: Elders Edd Davis and G. D. Roten.

Washington: Elder A. R. Singleton.

Upper Mayo: Elders J. Watt Tuttle, Carl Mabe, W. J. Brown, Edd Priddy, M. H. Vaden, Brother I. F. Bullington and W. L. Pruitt.

Saints' Delight Church (independent.): Brother Char-

ley Shields. Elder S. B. Denny from Eastern Carolina.

Ordered 1200 Minutes printed and distributed as usual.

Appointed correspondents to:

Abbott's Creek: Elders George Denny, and F. P. Stone, Deacon Ernest Simmons, and G. T. Jones.

Mountain: Elders George Denny, F. P. Stone, Deacon Ernest Simmons.

New River: Elders F. P. Stone and Brother G. T. Jones.

Senter: Brothers A. A., and H. E. Johnson, R. L. Nelson.

Saint Clair's Bottom: A. A., and H. E. Johnson.

Upper Mayo: Elders G. W. Harris, George Denny, F. P. Stone, & Brothers G. T. Jones, L. L. Love, Y.W.Simmons.

Roaring River: Elder J. W. Creed, Brother G. F. Riddle.

It was ordered that the list of Moderators and Clerks that served this Association from the first session, November 1832 up to this date, 1943, be put in this Minute.

MODERATORS

Elder Joshua Carter—1832-1847; Elder John Jones—1848-1872; Elder Hugh Jones—1873; Elder John Jones—1874-1875; Elder M. G. Harbour—1876-1903; Elder A. M. Denny—1904-1913; Elder W. H. Atkinson—1914-1928; Elder F. P. Stone—1929 to present date.

CLERKS

Silas Jones—1832-1847; James J. Spear—1848; Henry Steel—1849-1850; James J. Spear—1851-1852; L. H. Southern—1853; Samuel L. Fulk—1854-1857; Moses Pilson—1858-1863; Drewey Hodge—1864; Moses Pilson—1865-1876; Elder A. M. Denny—1877-1901; C. F. Denny—1902. Elder A. M. Denny—1903; Elder J. A. Ashburn—1904-1910; Elder F. P. Stone—1911-1929; G. J. Key—1929-1933; Elder George Denny—1934; G. J. Key—1935; W. A. Palmer—1936-1937; G. J. Key—1938 to present.

Appointed Elder G. W. Harris to write our next Circular Letter.

CIRCULAR LETTER

Having been appointed to write a Circular Letter, and feeling it my duty to address this epistle to the brethren composing the next session of our Association, and those abroad who may chance to read it: Dear brethren:—

We have heard of it being circulated that the Primitive Baptist preached little infants to torment, and we bitterly deny this charge; for when Jesus was asked who is the greatest in the kingdom of heaven, He called a little child unto Him and set it in the midst of them and said, “Verily, I say unto you, except ye be converted and become as little children, ye shall not enter the kingdom of heaven.” Matt. 18:1. Suffer little children to come unto Me, and forbid them not, for of such is the kingdom of God. Verily, I say unto you, whosoever shall not receive the kingdom of God as a little child, shall not enter therein. Luke 10:14, 15.

Now brethren, I believe that everyone that has, or ever will die in infancy is saved, and I also believe that every king that has, or ever will be saved, are saved just like the little. I believe that presidents, governors, or all other high or low, rich or poor, who has ever heard the welcome applause, Come ye blessed of My Father, and enter the kingdom prepared for you from the foundation of the world, must become as a little child, and we are the only people that contend that salvation is by grace, and not by works, lest any man should boast.

—J. W. Creed

OBITUARY

Consie Time Lafayette Arrington was born in Surry County, N. C., January 30, 1857, and departed this life May 7, 1943, age 86 years, 3 months and 7 days. In earlier manhood he was married to Miss Martha Collins. To this union were born 4 sons and one daughter: Sam of

Asheboro, N. C., Frank of Julian, N. C., and Joe ad John of Mt. Airy, N. C, and Mrs. Luther Haymore, also of Mt. Airy, N. C.

Brother Arrington joined the church at Tom's Creek and was ordained deacon in 1888. He was a farmer and provided well for his family. He enjoyed entertaining his friends and especially his brethren. He was a good and loyal husband and father and those who learned to know him were his friends and during his last sickness he was visited by them far and near. He was a true and faithful member, filling the office of deacon until his death. He leaves his sons and daughter, 30 grandchildren 51 great-grandchildren, one great, great-grandchild, with his last wife, Mrs. Ida Cook Arrington and many other relatives and friends to mourn his passing.

Funeral services were conducted by the writer and he was laid to rest beside his first wife, in the old family cemetery to await the resurrection morn.

Written by his pastor, F. P. Stone.

1944

Tom's Creek Church located near Westfield, 8 miles north of Pilot Mountain, N. C., entertained the next session, held on July 8, 9, 10, 1944. Elder G. W. Harris preached the Introductory Sermon. The letters and messengers were received and messengers were seated. Elder F. P. Stone was again elected Moderator, G. J. Key, Clerk, and Frank R. Stone, Assistant Clerk. Chestnut Grove and Sandy Ridge Churches presented letters granted them from the New River Association, asking membership in the Fisher's River Association, and they were unanimously received. Correspondents and visitors from the sister Associations were present and seated with us, as follows:

Abbott's Creek: Elder D. P. Broadway, C. B. Owen.

Mountain: Elders C. L. Roberts, S. C. Sawyers, A. L. Presnell and Ed Douglas.

Roaring River: I. I. Brown, W. C. Hall, Eld. C. D. Hall. Eastern Carolina: Elders S. B. Denny, and G. B. Pearce. St. Clair's Bottom: Elder C. N. Tilson.

Upper Mayo: Elders J. A. Fagg, Carl Mabe, W. J. Brown, Edd Priddy, Sam Atkins, Walter Mabe and Robert Rogers.

New River: Elders R. L. Stockner, Grover Webb, J. S. Harris, J. M. Edwards. G. W. Noonkester, John Crews, G. S. Williams, and others.

We wish to note here that at the beginning of our trouble at Hogan's Creek 1933, we listed 22 churches with a membership of 797. Dover and Fisher's Gap were cut off from us, and Fisher's River, Franklin, Laurel Springs, State Road, Connor's Grove withdrew, and a small number from Union and Stuart's Creek also withdrew. We now have 19 churches with a membership of 673.

We appointed correspondents to visit our sister Associations as usual. Stuart's Creek reported the ordination of Brother G. L. Flippin as an elder. Chestnut Grove also reported that Brother George Berrier had been ordained in their church. Elder J. G. Fulk was appointed to write our next Circular Letter.

ORDER OF PREACHING

Friday a. m.: Introductory by Elder G. W. Harris. p. m.: G. W. Noonkester, C. C. Sawyers, Grover Webb.

Saturday: C. L. Roberts, J. S. Harris, Carl Mabe, G. S. Williams, Edd Douglas, R. L. Stockner, D. P. Broadway.

Sunday a. m.: L. G. Cashion, C. D. Hall, C. N. Tilson, S. B. Denny; p. m.: W. L. Gardner, A. L. Presnell, J. A. Fagg.

CIRCULAR LETTER

Dear brethren of the Fisher's River Association:—Having been appointed to write a Circular Letter to be attached to our Minutes, I will call your attention to Job 14:7: "For there is hope of a tree, if it be cut down, that it will sprout again, and that the tender branch thereof, will not cease though the root thereof wax old in the earth, and the stock thereof die in the ground. Yet through the scent of water it will bud and bring forth boughs like a plant."

Yes, it is appointed unto man to die, and they shall return unto dust. They shall lie down alike in the dust, and the worms shall cover them. Job 21:26. And though after my skin worms destroy this body, yet in my flesh shall I see God; whom I shall see for myself, and mine eyes shall behold and not another. Job 19:26, 27.

Yes, it is sown in dishonor, it is raised in glory; it is sown a natural body, it is raised a spiritual body, there is a natural body, there is a spiritual body. 1 Cor. 15:43, 44. Yes, through the scent of water when the Lord comes again, to call our bodies out of our sleeping dust, they shall come forth like a plant, and many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt, and they that be wise shall shine, as the brightness of the firmament and they that turn many to righteousness are as the stars, forever and ever. (Dan. 12:2, 3).

Jesus was the first fruit of them that slept, and rose the third morning and came saying all power is in My hands both in heaven and earth. They shall lie down alike in the dust. Jesus said, Verily, verily I say unto you, except a grain of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit. John 12:24. Then when our new bodies shall come forth like a plant, they will sing praise to Him forever. Then we shall see Him as He is, be like Him and be satisfied.

Though the root wax old in the earth and the stock thereof shall die in the ground, yet through the scent of water it will bud, and bring forth boughs like a plant.

Then the saints will sing and not a wave of trouble roll across their peaceful breasts.

Written in love.

—Elder G. W. Harris

1945

This session was held with Zion Hill Church, Surry C., N. C., July 6, 7, 8, 1945. Services were introduced by Elder J. Watt Tuttle from the Upper Mayo Association and the Introductory Sermon was preached by Elder J. R. Crews. All 19 churches except Hogan's Creek were represented by letter and messengers; all were seated together. Elected were the same Moderator and Clerk.

The following sisters Associations visited: Abbott's Creek, Mountain, Roaring River, Senter, Eastern Carolina, St. Clair's Bottom, Upper Mayo, New River, Ketoceton and Kehukee were represented by delegates or Minutes. All correspondents were seated with us.

Appointed were Elders George Denny, G. W. Harris and J. R. Crews to serve with the Moderator and Clerk as a Committee on Arrangements, and they recommended the releasing of Brother J. T. Riggans as trustee to the property of the former Rock Spring Church, and appointment of T. M. Simpson to succeed J. M. Eldridge, S. J. Jones to succeed J. T. Riggans, and J. J. Hunter to succeed A. B. Key—trustees to said property. The Committee's recommendation was received and adopted by the Association. Appointed was Elder J. R. Crews to write the next Circular Letter. Appointed were correspondents to:

Abbott's Creek, Mountain, Senter, St. Clair's Bottom, Upper Mayo, New River, and Roaring River.

The Circular Letter was approved and attached to our

Minutes. Appointed were correspondents to visit our sister Associations as usual.

ORDER OF PREACHING

Friday p. m.: Elders J. R. Beasley, W. E. Martin, W. H. Vaden, J. W. Tuttle of the Upper Mayo.

Saturday a. m.: Elders G. W. Noonkester of New River. Elders R. L. Martin, and R. L. Rogers of the Upper Mayo.

Saturday p. m.: Elder C. D. Hall of Roaring River; Elder J. S. Harris of New River; Elder D. P. Broadway of Abbott's Creek; Elder W. J. Brown of Upper Mayo.

Sunday a. m.: Elder J. R. Worrell of Upper Mayo; Elder C. N. Tilson of St. Clair's Bottom; Elder Carl Mabe of Upper Mayo: Sunday a. m.: Elder G. S. Williams of New River; Elder J. A. Fagg of Upper Mayo; Elder Ed Davis of Senter Association.

CIRCULAR LETTER

Dear brethren and sisters of the Fisher's River Association, and everywhere. Being appointed by the Association to write this letter, I will try to write on the teachings of Christ. In instructing His people, the Lord teaches them by comparison. He brings light out of darkness; life out of death; consolation out of tribulation, and comfort out of the most dark seasons. Without the burden of sin we would not know the joys of salvation. The grace of God must teach these lessons or they will remain hidden. The grace of God that brings salvation teaches us that denying ungodliness and worldly lust we should live soberly and righteously in this present world. The apostle Paul told the brethren He died daily, yet He lived so when we are crucified to the world and die to its pleasures then it is the fruits of the Spirit bloom forth and ripen.

So this glorious grace was given us in Christ before the

world began. All that will ever behold Him in His glory can say, with the apostle, who hath saved us and called us with a holy calling, not according to our works, but according to His purpose and grace that was given us in Him before the world began. Now as many as are born of the Spirit are led by the Spirit. So brethren and sisters, let us walk after the Spirit, forgetting those things which are behind, we press on towards the mark for the prize of the high calling of God which is in Christ Jesus, our Lord. May God add His blessings to all His dear, humble ones that may read these lines.

An unworthy brother in hope.

—J. Gray Fulk

Rt. 4, Mt. Airy, N. C.

1946

Chestnut Grove Church is located near Lambsburg, Va. The charter members were from Old Flower Gap. The first record is of 1902. She joined the Zion Association and after the dissolution of the said Association, they joined the New River Association, and were a member of that Association until 1944. The Blue Ridge Mountains separated them from the New River District and they, for convenience, obtained a letter and were received into our body at Tom's Creek on July 7, 1944.

Our next session was held at their church on July 12, 13, 14, 1946. All churches except Hogan's Creek and Deep Creek were represented by letter and messengers.

Elder Stone and G. J. Key were elected Moderator and Clerk again, respectively. Seated correspondents from Abbott's Creek, were Elders D. P. Broadway, C. B. Owen.s.

Mountain: Elders, A. L. Presnell, Ed Douglas, C. B. Kilby, and Brother J. M. Rector were seated.

Senter: F. T. Miller was seated.

Mayo: Elders J. A. Fagg, L. J. Martin, W. J. Brown,

Sam Atkins, Edd Priddy, and M. H. Vaden were seated.

New River: Elders G. S. Williams, Grover Webb, and Brother W. L. Pruitt were seated.

The trustees appointed to look after the Rock Spring Church property reported that they had sold the lot for \$47.00 and it was agreed that the money be placed with the Association fund. The obituary of Elder J. Louis Pyrtle was received at this meeting. The appointment of correspondents to sister Associations was conducted. The Circular Letter was approved and Elder George Denny was appointed to write the next one. Pleasant Grove reported the ordination of Coy Hawks as an elder.

It was agreed to give the surplus funds to visiting Elders except the \$47.00 from the sale of church property.

FINANCIAL REPORT

Received from sale of Rock Spring lot -----	\$47.00
Balance in the Clerk's hands -----	7.50
Received from the churches -----	\$201.20
Gave the Moderator -----	\$15.00
Gave the Clerk -----	20.00
Gave visiting Elders -----	77.00
Paid for printing Minutes -----	47.50
Balance in Clerk's hands -----	96.20
Totals -----	\$255.70
	\$255.70

ORDER OF PREACHING

Friday: Introductory by Elder George Denny; p. m.: Elders S. E. Martin and Grover Webb.

Saturday: Elders A. L. Presnell, Edd Priddy, and Fletcher Beasley; p. m.: Elders D. P. Broadway, C. D. Hall, and J. A. Fagg.

Sunday: Elders W. J. Brown, G. S. Williams, Carl Mabe, Edd Douglas, and F. P. Stone.

CIRCULAR LETTER

Having been appointed to write the Circular Letter to the Elders, messengers and members who may compose the Fisher's River Association and also to our sister Associations with whom we correspond, we are glad to have you sit in council with us.

I will now take up the instruction of Paul the apostle, to 2 Timothy 1:8, 9. It reads as follows: "Be not thou therefore ashamed of the testimony of our Lord, nor me His prisoner, but be thou partaker of the afflictions of the gospel according to the power of God, who hath saved us and called us with an holy calling not according to our works, but according to His own purpose and grace, which was given us in Christ Jesus before the world began." And also, the tenth verse reads thus: "But is now made manifest by the appearing of our Savior, Jesus Christ, who hath abolished death and hath brought life and immortality to light through the gospel. I love to think of the word, hath, which is in the past tense, telling us of what He had already done. Our experience teaches us, if not deceived, that He came to us and called us from our wild earreer, and placed a new song in our mouth, even praise to His holy name.

And now, dear ones, how pleasant it is to dwell in unity.

Your unworthy servant.

—J. R. Crews

OBITUARIES

James M. Jones was born in Stokes County, North Carolina, May 17, 1854, the son of David and Betty France Jones. His father died when he was just a boy, and he came to Surry County and lived with the family of Jonathan Flinchum until he was grown. He was married to Keziah F. Denny on November 13, 1875, and to this

union were born 7 children, three girls and four boys, 5 of which are now living. He was received by Ararat Church June 29, 1902. At the July meeting, 1905, he was ordained a deacon, attending and serving the church faithfully as long as he was able. In his early life his health was rather delicate, however, he was industrious and a good provider, blessed with a good home and friends far and wide. His companion preceded him in death by probably 20 or more years, leaving him rather lonely in his declining age though he still maintained that congenial personality. His humbleness together with his noble traits of character placed him in a class with men long to be remembered.

February 4, 1946, the children lost a good father, the church a good member, and all of us a substantial citizen.

Written by Elder George Denny, May 29, 1946.

Elder John Lewis Pyrtle, son of John and Mary Lawrence Pyrtle, was born November 29, 1859, in Rockingham County, and spent most of his life in Rockingham and Stokes County, North Carolina. He died 5:55 p. m., January 18, 1946, age 86 years 1 month and 19 days.

Brother Pyrtle married in early manhood, his companion dying and leaving him and a son. Then he married Miss Emma King. To this union were born three sons and two daughters. Brother Pyrtle joined the church at Rock House about 1897. He was licensed to preach in 1898, and ordained in 1902, and adorned his profession with an orderly walk and a godly conversation. He was sound in the faith and doctrine. The last sermon we ever heard him preach was at our Association held with his home church at Rock House, July 11, 1942. His text, was John 5:39. Search the scriptures, for in them ye think ye have eternal life, and they are they which testify of Me. Though he was old and feeble, his short discourse

was food and comfort to God's children, and we can say, the church has lost a faithful member, the Association a true and faithful servant, our country a good citizen, the children a devoted father.

He was laid to rest beside his dear companion (who preceded him in death, at his home church, old Rock House. Peace be to his ashes. His death we mourn, who better stood a herald of the mighty God, proclaimed the Savior of our race and bore the message of His grace.

Written by Elder F. P. Stone.

Deacon John M. Fulk was born January 25, 1863. He died November 24, 1945, having lived a beautiful life of 82 years, 9 months and 29 days. He was married in 1885 to Laura Flinchum. To this union were born 8 children, 2 of whom preceded him in death. He and his wife joined the church at Union in September, 1915. He was ordained deacon August 28, 1921, and served in this capacity until his death. In his passing the good wife and children lost a good husband and father, the community a good citizen, the church, a good member. And while his mortal body lies mouldering in the clay, as must the bodies of all mankind, we feel sure that his spirit rests in peace and will rest with Jesus and the redeemed family of God forever and ever.

—G. J. Key, Church Clerk

1947

On Friday, July 11, 1947, messengers from all the 19 churches met with Boyles Chapel Church in Stokes Co., N. C. Elder J. A. Fagg from Upper Mayo introduced the services by song and prayer. Elder James W. Creed preached the Introductory Sermon. Text, "Preach the Word." After intermission, assembled in the house. After prayer by Elder J. Watt Tuttle, the letters were read and messengers seated. Elected same Moderator, G. J. Key,

Clerk, and Frank R. Stone Assistant Clerk. We had correspondents from: Abbott's Creek, Roaring River, St. Clair's Bottom, Upper Mayo, and New River. All were seated with us.

Agreed to have the usual amount of 1200 Minutes printed and distributed to the churches and corresponding Associations—our custom from years back. Ordered the Clerk pay Brother T. M. Simpson \$10.00 for expenses involved in sale of Rock Spring property.

Appointed correspondents to: Abbott's Creek, Mountain, Upper Mayo, New River, Roaring River, and Senter.

The Circular Letter was approved and G. J. Key appointed to write the next one.

The following brethren were present and preached with, and for us:

Friday: Elders S. E. Martin, Carl Mabe, D. E. Wood.

Saturday: Elders J. S. Harris, Matt Edwards, C. D. Hall p. m.: Elders G. W. Wood, J. A. Fagg, D. P. Broadway.

Sunday: Elders W. L. Gardner, Carl T. Mabe, G. S. Williams; p. m.: Elders A. L. Presnell, W. J. Brown, J. W. Tuttle (Stand). Elders F. R. Moore and Weldon Tuttle (House).

CIRCULAR LETTER

Being appointed to write the Circular Letter to be attached to the Minutes of our next Association, it is with a keen sense of my weakness that I now proceed to conform to the arrangement. And I don't think of a more fitting subject than the admonition of John the apostle to the seven churches. We understand that he was on the Isle of Patmos away from his native land for the word of God. We could hardly imagine a more lonely condition, however he says, I was in the Spirit on the Lord's day,

and heard, what we feel was wonderful things, saying, Write to the seven churches in Asia, and we notice that he seems to address them in a way very tender. However, he was frank to call to their attention some things that he did not approve of, and advised them in a beautiful manner to repent in order that the candlestick would not have to be reproved.

I remember that the subject of order has been discussed a great deal among our churches and some difference in really what was discipline and gospel order. But we feel glad that our churches so far as I know are agreed and satisfied with the Articles of Faith, Constitution, and Rules of Decorum, and we hope that our ministers and churches will continue to labor and strive in the spirit of love and tenderness for the general welfare and peace of our Association, together with our correspondents, and visitors when they come among us.

We notice that the apostle first wrote the church at Ephesus and referred to their labor and patience, but what he was not pleased with, they had left their first love so we would encourage the churches to attend and show their devotion and interest to the grand cause for which we stand.

Written by Elder George Denny, this June 14, 1947.

1948

This session was held with Sandy Ridge Church, near the Fancy Gap in Carroll County, Virginia, July 9, 19, 11, 1948. After the usual Introductory Sermon being preached by Elder George Denny, we observed an hour of intermission. We assembled in the house and opened the Association with a prayer by Elder J. S. Harris from New River. Called for, and received letters from all the churches except Deep Creek and Hogan's Creek. Letters received and messengers seated. Elected the same Moderator

and Clerk.

The following correspondents and visitors were seated: Abbott's Creek: Elder D. P. Broadway, C. R. Helms, and C. B. Owens.

Mountain: Elder Edd Douglas.

Roaring River: Elder C. D. Hall.

Upper Mayo: Elders Carl Mabe, Jack Martin, Edd Priddy.

New River: Elders George S. Williams, Roy Rotenizer, J. S. Harris, C. F. Martin, and J. M. Edwards.

Senter: L. V. Bagley. Appointed correspondents as usual.

The obituary of Elder G. W. Harris was presented and ordered attached to the Minutes. Mitchell's River reported the ordination of Bro. Nelson Stewart to the office of Elder. The Circular Letter received and approved. Elder J. G. Fulk was appointed to write next Circular Letter.

ORDER OF PREACHING

Friday: Introductory by Elder George Denny; p. m.: Elders L. J. Martin, Roy Rotenizer, M. M. Horton.

Saturday: Elders J. A. Fagg, D. P. Broadway, J. S. Harris; p. m.: Elds. M. H. Vaden, R. L. Rogers, Ed Douglas, C. D. Hall.

Sunday: Elders George Williams, L. V. Bagley, C. T. Mabe; p. m.: Elder A. L. Presnell, W. J. Brown.

CIRCULAR LETTER

To the ministers and messengers composing the 116th annual session of Fisher's River Primitive Baptist Association, greetings: Having been appointed to write a Circular Letter for the Minute of this session, I will try, feeling sure the Committee made a mistake in appointing me to which I think you will agree. However, they meant well, so let's not lay it to their charge.

I have meditated much on the subject that I shall men-

tion and feel a delicacy in doing it. It is not my intention to offend or irritate anyone in the least, but rather to reach gently members who are negligent with relation to their church life. First, let us think of what the Lord has done for us, remembering that we were dead in trespasses and sin and without mercy, eternally lost; yet in mind and purpose of God, Christ should come and suffer humiliation and discomfort, and finally be crucified on the cross that we might have eternal life. Now let's compare this eternal life with our natural life and the riches of this world. Think of someone who has unlimited millions, and to have every desire supplied is only to mention it, and that this might be enjoyed for a full hundred years; what is it in comparison with life after death as spoken of by the poet who says: "When we've been there ten thousand years, bright shining as the sun, we've no less days to sing God's praise than when we first begun." This being true, how can we be so indifferent?

Now with relation to duty toward our Moderators, we expect them to be on hand twelve Saturday afternoons and twelve Sundays in each year. Some serve four churches, running up to 48 each. This not only takes their time, but it costs them money to own and operate an automobile. Are we helping as we should to cover their expense? Ordinarily a minister writes the Circular Letter, and he would be criticised were he to dwell on these things. I am not suggesting a tax or that anyone be required to give, but rather that all attend church and follow the dictates of our own conscience. The Moderator alone cannot make a church prosper. He needs the co-operation of the members and must have it to succeed. Let's try backing him up.

Humbly submitted by your little brother in hope of eternal life.

—G. J. Key

OBITUARY

George William Harris, the son of Green and Mahala Finney Harris, was born January 31, 1874, and died July 3, 1947. His stay on earth was 73 years, 5 months, 2 days.

In the year 1894, April 9, he was married to Miss Dora Goad, and unto them two daughters were born, Elmetie Noonkester and Lelia Smith, both of Mt. Airy, N. C. Elder Harris was a good father and a kind husband. In the year 1899 he joined the church at Belspur. He was granted liberty to exercise public gift June 1904, and later bought a home near Mountain View Church. In May, 1910, he asked for a letter of dismissal and placed it at Mountain View Church in the year 1911. He was ordained to the full function of the ministry. He then began to serve churches and was faithful to the cause. He was strong in the doctrine of salvation by grace.

Brother Harris had been telling us at Stuart's Creek Church that he was not going to be with us long. The last time he was there he talked to the church and told them to love one another, and then turned to the deacons and admonished them as to their duty in regard to the welfare of the church.

During his sickness I was by his bedside. He said, "Brother Crews, I had just as well tell you goodbye now." I said, "Brother Harris, you might live longer." He then reached his hand to me and we grasped hands as a farewell token. He said, It won't be but a little while. Next day I was sitting by him rubbing his hand and all at once he raised the other hand upward, and I turned loose the hand I was rubbing. He then raised both hands and looked up, and smiled, and I said, "Brother Harris, did you see anything?" He said, "Yes, I saw the Savior, and He is waiting for me." He called on the Lord many times, and in his last hours he asked the Lord to bless the change. If I could speak to Brother Harris, I feel like I could say, Sleep on until that glorious morn. J. R. Crews.

1949

On July 8, 9, 10, 1949, Ararat Church entertained the next session. The Introductory Sermon was preached by Elder J. G. Fulk. After intermission the Association was opened by prayer by Elder C. D. Hall, Moderator of Roaring River Association. Called for and received and read letters from the different churches, and messengers seated. Elected same Moderator, G. J. Key, Clerk, and Frank R. Stone, Assistant Clerk. Received correspondents and visitors from:

Abbott's Creek: D. P. Broadway, and C. B. Owens.

Mountain: Elders A. L. Presnell, Edd Douglas and C. L. Roberts.

Roaring River: Elder C. D. Hall, Roscoe Pruitt, Troy Miller, W. C. Hall, and J. F. Coffey.

Upper Mayo: Elder J. A. Fagg, Carl T. Mabe, Jack Martin, J. R. Beasley, and Fletcher Beasley.

Senter: F. T. Miller, Edd Stewart, and Eld. G. D. Roten.

It was moved, and seconded and carried that we suspend correspondence with New River for the time being, due to a controversy among them over the resurrection.

Indian Creek: Elder I. W. Kilby. All correspondents and visitors seated with us except New River. Then appointed correspondents.

The ordination of Brother James Hill as an elder was reported from Boyles Chapel Church. The Circular Letter was received, approved and ordered attached to our Minutes, and that Elder G. L. Flippin write one for next year. On a motion, appointed G. J. Key, T. M. Simpson and Brady Pilson to investigate the wishes of Hogan's Creek Church as to the disposition of the church property and if found agreeable to dispose of the house and land, leaving the cemetery and some surplus ground with it, including an approach, and retain the funds for their credit should they decide to rebuild, for a period of five years.

ORDER OF PREACHING

Friday: Elders Edd Douglas, J. A. Fagg, S. E. Martin.
Saturday: Elders Coy Roberts, M. H. Vaden, H. L. Presnell, Sam Atkins; p. m.: Elders W. J. Brown, C. D. Hall, D. P. Broadway.

Sunday: Elders G. D. Roten, Jack Martin, Blaine Kilby. p. m.: Elders Fletcher Beasley, George Denny, F. P. Stone.

CIRCULAR LETTER

Dear brethren:—Being appointed to write this Circular Letter, I will try in my weak way. I will take for my subject “Saved by grace.” I know there is nothing in my flesh to recommend me to God’s favor, but there is enough sin in me to condemn the world without end. Sin is mine, grace is God’s. He has not saved me, if indeed He has, because of anything in me. His law demands obedience to Him that I should love Him and no other before Him, yet once I was without hope and without God in the world. I join with the apostle in preaching in my flesh dwells no good thing. But dark as the picture has been, I am daily hoping that I shall some time see God, and be forever with Him. Faith pleads that Christ has died and died for me, a poor lost sinner. The righteousness of God by faith supplies me along the way, for when I am weak, then am I made strong. An unseen power I trust leads me along. I believe that Jesus lives and pleads for me.

I love the language of the apostle when he said, Who loved me and gave Himself for me, who has saved us and called us with a holy calling, not according to our works but according to His purpose and grace which was given us in Him before the world began. May we say with the poet: “Hide me when the storm is raging, o’er life’s troubled sea, like a dove on ocean’s billows, oh let me fly to thee.” Glorious grace, glorious hope in Jesus that never dies. I hope to say some day by the grace of God

I have fought a good fight, I have kept the faith. I have finished my course with joy.

May God continue His grace, and keep the old Fisher's River Association in peace and love is my prayer for Jesus sake. In hope of eternal life.

—J. Gray Fulk, Mt. Airy, N. C.

1950

The 118th annual session was held with the church at Liberty, July 7, 8, 9, 1950. Service was introduced by Elder Edd Douglas, and the Introductory Sermon was preached by the Moderator, text Isa. 43:2, 3. After intermission the Association was opened by song and prayer by Elder G. L. Flippin. Messengers seated as follows: Ararat: Walter Rogers, J. E. Simmons, Sister Emma Key. Boyles Chapel: J. I. Lawson, W. A. Palmer, W. S. Denny. Chestnut Grove: T. B. Thomas, Elder Geo. Berrier, G. P. Lyons. Deep Creek: Coy Flippin, G. K. Murphy, J. H. Spencer. Hogan's Creek: Sisters Vieie Fulk, Nancy Rachels. Little Vine: M. S. Freeman, S. R. Gillispie, J. D. White. Liberty: Brady Pilson, Jule Marion, Malroy Crissman. Mulberry: O. B. Key, Betty Reavis, Luck Key. Mitchell River: G. W. Creed, Nelson and Coy Stuart. Pilot Mountain: J. H. Sheets, Sam Frye, Coley Venable. Pleasant Grove: H. E. Johnson, John Spenceer, Alice Johnson. Rock House: C. L. Slawter, E. E. Cox, W. R. Goins. Stoney Creek: E. F. Simmons, W. C. Hiatt, R. F. Joyce. Stuart's Creek: R. W. Mosley, J. E. Jones, J. F. Anderson. Sandy Ridge: P. L. Hawks, J. B. Easter, Cleaver Hawks. Tom's Creek: Y. W. Simmons, L. L. Love, Glenn Hunter. Union: T. M. Simpson, S. J. Badgett, S. C. Mosley. Volunteer: Raymond Smith, R. L. Nelson, L. G. Tucker. Zion Hill: Arthur Combs, W. E. Thomas, and H. B. Thomas.

Elected same Moderator and Clerks. Seated correspondents and visitors as follows:

Abbott's Creek: Elder D. P. Broadway, C. B. Owens.
Mountain: Elder Edd Douglas.
Roaring River: Eld. C. D. Hall, W. C. Hall, Troy Miller.
Upper Mayo: Elders W. J. Brown, L. G. Martin, R. L. Rogers, Edd Priddy, J. W. Tuttle, M. H. Vaden.
Senter: Elder G. D. Roten, Edd and Colen Center, Vis.
Washington: Hal Hankins. Then appointed correspondents to:
Abbott's Creek: Elders J. G. Fulk, F. P. Stone, Brother Edd Jones.
Mountain: Elds. J. G. Fulk, J. M. Edwards, F. P. Stone.
Upper Mayo: Elders J. M. Edwards, F. P. Stone, G. L. Flippin.
Roaring River: Elders J. M. Edwards, J. G. Fulk, George Berrier.
Senter: Elders J. G. Fulk, G. L. Flippin.
St. Clair's Bottom: Elder J. G. Fulk, J. M. Edwards.
Ordered the obituary of Elder George Denny to be printed in this Minute.

ORDER OF PREACHING

Friday: F. P. Stone, text Isa. 43: 2, 3. p. m.: M. O. Stephens, failed to get text; Edd Priddy, 2 Tim. 4:2; J. Watt Tuttle, 1 Cor. 1:30.

Saturday: G. W. Wood, failed to get text; C. D. Hall, Dan. 5:27; M. H. Vaden, failed to get text; Sam Atkins, failed to get text. p. m.: Bernie Leonard, For the Son of Man came to save; Edd Douglas, Heb. 12:29; D. P. Broadway, failed to get text; J. G. Fulk, no text.

Sunday: R. L. Rogers, 2 Pet. 3:9; Eddie Martin no text. G. L. Flippin, no text; J. M. Edwards, failed to get text. p. m.: W. J. Brown, Matt. 16:18; G. D. Roten, Deut. 32. 1, 2; F. P. Stone no text used.

REPORT OF FINANCE COMMITTEE

Received from the churches -----	\$246.15
Balance in Clerk's hands -----	108.00
Gave the Moderator -----	25.00
Gave the Clerk -----	25.00
Gave the Assistant Clerk -----	25.00
For printing Minutes -----	58.00
Gave visiting Elders -----	95.00
Balance in Clerk's hands -----	126.15
	\$354.15

Pilot Mountain Church reported the ordination of Bro. Jesse Collins to the office of Elder, and Zion Hill Church reported that H. B. Thomas had been set apart to the same office in their church. The Circular Letter was approved and ordered printed in this Minute, and our Moderator was appointed to write the next Circular Letter.

CIRCULAR LETTER

To the brethren and sisters of the Fisher's River Association and its kindred in like precious faith:—Having been appointed by the Association to write this letter I would like to use the words of Jesus where He said to His disciples, Take heed that ye be not deceived, for many shall come in My name saying, I am Christ. In this we receive a warning that not all that come in His name teach His doctrine. Neither do all that preach in the spirit's power teach after the truth, but after the evil spirit and mind of man. And this ever has wrought destruction in individual churches and Associations. For God is not mocked. If we sow to the evil spirit, we will also reap the reward of it which is destruction. But if we suffer with Him who suffered for us and made us partakers of the joys of His resurrection, we with Him rejoice in the wonders of God's everlasting love. And He saved us and called us with a holy calling that we shew forth His long suffering and patience to the praise

of His glory among the children of men. For the truth of the gospel works more than one way when used in a pure mind, for it saves the believer from being entangled with seducing spirits and leaves the non-believers without an excuse before God. And brethren, it is my heart's desire and prayer to God that He might lead us in such a way that we continue to live together shewing forth the faith by our works. That we seek a heavenly home, where there is no place for deception, nor the many things that beset us on our uneven journey here.

Now may the amazing love and saving grace of God be with all those that fear and trust His name.

Your unworthy brother in hope of eternal life.

—G. L. Flippin

OBITUARY

Elder George Denny, son of C. B., and Ellen Gorden Denny, was born March 7, 1873, and departed this life January 7, 1950, age 76 years and 10 months. On February 11, 1894, he was married to Lucy Ann Key. To this union eight children were born. Bernice, Blum, Lela, Hattie, Oscar, Clayton, Aubry, and Gray, all surviving.

On January 27, 1918, death entered his home and took the dear wife and mother from them. On March 16, 1922, he was united in marriage to Amanda L. Denny. To this union was born one son, who also survives. April 24, 1924, she was called away by death. On February 11, 1925, he was married to Irene May Ashburn and to this union 2 sons, Weldon B., and Wayne T., were born. Mother and sons survive.

Elder Denny was reared on the farm near the old Pilot Mountain, and after his first marriage, settled on, or near the old Ararat River, where he proved to be a successful farmer and provided well for his family, and plenty for his friends and brethren that visited his

home. He professed a hope and joined the church at Ararat (Cedar Hill), was soon liberated to exercise his gift as a minister, and on Saturday before the second Sunday in December, 1905, was ordained an Elder in his church, and his life, and ministerial work, proved him worthy of the title. His gift made room for him wherever he went. He was faithful to his churches, loyal to his brethren and friends. His love for the church, devotion to his family and humanity will be remembered by those who knew him.

How gentle was the stroke divine,
Which bowed his head in death.

How peaceful did his soul resign
His friends, his life, his breath.

Written in compliance to his church.

—Elder F. P. Stone

1951

Friday, July 6, 1951, the Association met at Volunteer Church in Stokes County, North Carolina, and continued through Saturday and Sunday. Services were opened by song and prayer by Elder D. P. Broadway. Introductory Sermon was preached by our Moderator, text Luke 23:34. After an intermission as usual, the Association was opened with prayer by Elder W. W. Roberts of Newport Church. All churches being represented, letters were read and messengers seated. Same Moderator and Clerks were elected. The following brethren were seated with us:

Abbott's Creek: Elders D. P. Broadway, L. G. Cashion, C. B. Helm and J. L. Coble.

Mountain: Elders C. L. Roberts, Edd Douglass, T. C. Sawyer and Brother Will Collins.

Roaring River: W. C. Hall, Troy Miller, C. S. Thomas, and J. F. Coffey.

Upper Mayo : Elders S. E. Martin, M. H. Vaden, J. Watt Tuttle, Edd Priddy, F. Beasley, J. R. Worrell, and Deacons A. A. Jefferson and A. M. Flippin.

St. Clair's Bottom : Elder C. R. Dancy.

Senter : L. V. Bagley.

Saints' Delight Church : C. H. Shields.

Washington : Elders S. S. Walker, A. R. Singleton, Harmon Kiser, and Brother Kermit Owens.

Newport Church (independent) : Elders W. W. Roberts, M. L. Simmons, and Brother W. W. Quinn.

Mountain View Church (independent) : Elder Geo. W. Nookester. Locust Grove Church (independent) : Deacon H. M. Bowan.

It was agreed that we recognize Mountain View and Locust Grove churches and seat their messengers. Mountain View Church was constituted by Elders M. G. Harbour, A. Gardner, Deacons H. C. Booker, J. C. McCraw, J. W. Stricklin, received into Fisher's River Association at their spring term 1895. She asked for a letter to join Zion, a newly organized Association, 1909. Later the Zion brethren became confused over the doctrine of predestination and several of the churches withdrew and joined New River. When trouble arose among them, Mountain View withdrew. Locust Grove is a newly constituted church. Appointed correspondents to visit our sister Associations. The Circular Letter written by the Moderator, ordered attached to these Minutes and that our Clerk, G. J. Key write the next one.

ORDER OF PREACHING

Friday : Elders J. Watt Tuttle, 1 Cor. 1:30; C. R. Dancy, failed to get text; Edd Douglas, Rev. 6:12; D. P. Broadway, Matt. 11:28.

Saturday : Elders S. E. Martin, failed to get text; Coy

Roberts, John 3:8; M. H. Vaden, John 1:4-8; L. M. Simmons, no text. p. m.: Elders C. C. Sawyers, no text; S. S. Walker, Psa. 23:1; A. J. McDaniel, Jer. 1:5; B. L. Tucker no special text; L. V. Bagley, no special text.

Sunday: Elders Harmon Kiser, no text; L. G. Cashion, John 17:9; K. R. Singleton, John 7:46; p. m.: Elders G. L. Flippin, no text; W. J. Brown, Gen. 1:1; F. P. Stone, no special text.

CIRCULAR LETTER

As I was appointed to write the Circular Letter for this 119th annual session of our, the Fisher's River Association, I undertake to do so, trusting God to direct me, in such as it may prove beneficial to all the household of faith. I have ever endeavored to preach the truth and have taken the New Testament as my guide, adhering to the teachings of Christ and His apostles in my church work and also as administrator of the Association, but I have been misunderstood and misrepresentations have been circulated in regard to my belief on the resurrection. I call your attention to Article 11 of our Articles of Faith, which says, We believe in the resurrection of the dead and a general judgment. What dies? The body only. The apostle Paul says, even these vile bodies of ours, they shall be changed and fashioned like our Savior's glorious body. He maintains that it is sown a natural body, but raised a spiritual body, that it is sown in corruption, but it—yes, the same body—is raised in incorruption. All this shows this identical body shall be not only raised from the dead, but shall in the process be changed from natural to spiritual. Flesh and blood in the present depraved state shall not inherit the kingdom of heaven, neither corruption inherit incorruption. So we would say that all the old nature, sin and corruption will be left behind. Enoch and Elijah did not leave their mortal

bodies to decay and see corruption, but they were translated and changed in the process from natural to spiritual. The saints who shall be alive on earth at the second coming of Christ shall not sleep, but shall be changed not exchanged, but changed in a moment, in the twinkling of an eye, from terrestrial to celestial bodies, incorruptible, glorious, immortal. Then shall death be swallowed up in victory. Adam with all his posterity fell into ruin, but under the unconditional covenant of grace ordered in all things and sure. All the heirs of promise shall certainly be saved forever. As Adam represents the whole crop of his posterity, and they all die in him, so Christ represents the whole crop of His spiritual seed and they shall all be made alive in Him and in His heavenly and perfect likeness. Now I feel that I am too weak and unworthy to be a leader of so great a people, in such a grand cause. So I beg of you to let me be at your feet and may I be blessed to look over you, my dear brethren, for good, and not for evil. I have preached that which I believe to be the truth, and in prospect of death it is my only hope. How great a blessing it is to have a merciful and faithful God to trust in when I come to die. My God is a God of purpose and power, and our opinions do not change His ways. He doeth all things right.

—Eder F. P. Stone

OBITUARIES

Deacon J. Henry Spencer, son of Dallis and Permelia Phillips Spencer, was born November 15, 1885, in Yadkin County, N. C., near East Bend, and departed this life April 12, 1951, making his stay on earth 66 years, four months and 27 days. He was raised on the farm and followed farming for his profession in his home community as long as he was able to work, and was blessed in his endeavors to provide well for his family and his friends

and brethren who visited him, were well cared for. He was happily married to Sarah F. Matthew, October 13, 1907. They were blessed to rear two sons, Wayne and Ralph, both of Winston-Salem, N. C., and three daughters Mrs. W. S. Mills, of Clemmons, N. C., Mrs. A. J. Owens Keysville, Va., and Mrs. O. N. Brienza, Washington, D. C. All his children with his dear companion survive him. Brother Spencer and his companion joined the Primitive Baptist Church at Deep Creek Church (Holly Spring M. H.) at their conference meeting October 1915, and were baptised the following day. He was ordained as deacon July 10, 1926, elected Clerk, November, 1933, and filled each office with efficiency till death called him away. He took a great interest in his church and was a faithful member. He was afflicted with asthma for a number of years. He spent his last days in the Baptist Hospital at Winston-Salem. His suffering being severe, yet his faith was strong, and he told the doctors that he belonged to the Old Baptist Church, the one that Christ set up while here on earth, and his last days were spent in praising God and contending for the faith once delivered to the saints and said he was a man of tears, but they were all dried up now. For some time just before he died, he talked about the goodness and mercy of a gracious and loving God, and the beauties of that celestial city which hath foundations whose builder and maker is God. So we would say to Sister Spencer and the children to follow him in his precepts and examples for we all feel that our loss is his eternal gain.

Written by request of his church.

—Elder F. P. Stone

Wm. A. Palmer, son of Presley and Betty Cox Palmer, was born February 14, 1889, and died January 10, 1951.

He was married to Gracie Mae Starbuck, December 27,

1908. To this union were born 3 children: Reid Odel of New York City, William Ray of Winston-Salem, N. C., and Mae Ilene Palmer Moore of Winston-Salem, N. C.

He joined Rock House Church April 10, 1916. He helped to build and organize Boyles Chapel Church in 1924. May 31, 1924, he, together with his wife, joined Boyles Chapel Church by letter from Rock House as charter members. He was Clerk of that church for 24 years. April 4, 1925 he was ordained for deacon of that church and served until his death. He was also trustee of the church property together with J. P. Slawter, deceased. He loved his church and carried its memories through his sickness, often singing the songs of Zion and speaking of God and His angels. He was a good husband and a loving father. He loved his brethren, sisters and friends. He tried at all times to make them welcome in his home and at his church.

How gentle was the stroke divine
Which bowed his head in death.
How peaceful did his soul resign
His friends, his life, his breath.

Written in compliance to his church.

—Mrs. W. A. Palmer

1952

The one hundred and twentieth annual session of our Association was held with Stoney Creek Church, Surry County, July 11, 12, 13, 1952. Services were introduced by Elder C. R. Dancy. Introductory Sermon was preached by Elder G. L. Flippin, text, "Run, that you may win." Letters were read and messengers seated. Elder F. P. Stone was elected Moderator, and O. W. Sisk, Clerk, Frank R. Stone Assistant Clerk. Elders Edd Priddy, J. Watt Tuttle, and D. P. Broadway were sent to the stand

to preach this afternoon. The following brethren were seated with us: Elders D. P. Broadway, L. G. Cashion, and C. A. Livengood, W. C. McMillan, Licentiate C. E. Pickard, from Abbott's Creek; Elders C. B. Kilby, C. L. Roberts, C. C. Sawyers, Walter Evans, and Brethren M. J. Carr, Lon M. Reeves, from the Mountain; Elder C. D. Hall and Brethren W. C. Hall, Troy Miller, J. J. Coffey from Roaring River; Elders W. J. Brown, J. Watt Tuttle, Edd Priddy, M. H. Vaden, Joel Simmons, W. E. Martin, Jim Beasley, L. A. Wilkins, and Deacons A. A. Jefferson, A. M. Flippin, Wesley Hall, Roy Hall, and others, from Upper Mayo; Elders H. M. Blevins, C. R. Dancy, Brother W. B. Johnson, from St. Clair's Bottom; Elder G. D. Roten, Licentiate D. T. McNeal, from Senter; Elder Harmon Kiser and Kermit Owens, from Washington; and C. F. Shield, from St. Delight Church (independent); Elder G. W. Noonkester, from Mountain View Church; Elder L. J. Martin, from Oak Grove Church; and Deacon H. M. Bowman from Locust Grove Church.

It was unanimously agreed to take up correspondence with the Washington Association, and appointed correspondents to :

Abbott's Creek: Elders J. G. Fulk, Jas. Hill, Nelson Stewart, and Deacon Edd Jones.

Mountain: Elders J. G. Fulk, Jas. Hill, J. M. Edwards, Brother J. I. Lawson.

Upper Mayo: Elders Jas. Hill, J. M. Edwards, and Brother J. I. Lawson.

Roaring River: Elders J. M. Edwards, J. G. Fulk.

Senter: Elders J. G. Fulk, Jas. Hill and Brother J. I. Lawson.

St. Clair's Bottom: Elders G. L. Flippin, Jesse Collins.

Washington: Elders J. M. Edwards, G. L. Flippin, and Jesse Collins.

We now list 19 churches with a membership of 835

and 14 Elders. A Circular Letter written by our old Moderator fifty years ago, and an article written by our Moderator are both ordered to be attached to these Minutes, and that our Moderator write the Circular Letter for next year.

Supplement: Any business transactions done during church conference must be approved by a motion, second and passed by the body, signed by the Moderator and Clerk while in session to make it legal.

ORDER OF PREACHING

Friday: Elders Edd Priddy, failed to get text; J. Watt Tuttle, Romans 5; D. P. Broadway, Psa. 1:3.

Saturday: Elders Coy Roberts, John 15; L. J. Martin, John 17; C. D. Hall, no text; Lie. Chas E. Pickard, no text. p. m.: Elders Sam Atkins, no text; Harmon Kiser, John 7:46; H. M. Blevins, Luke 2:29; S. E. Martin, 2 Tim. 2:15.

Sunday: Elders W. J. Brown, 2 Tim. 2:15; C. B. Kilby, Phillip began there and preached. C. R. Daney, Isa. 33:20; p. m.: Elders L. G. Cashion, Isa. 40:1; G. D. Roten, Jas. 1:24; Walter Evans, Eph. 2:13.

CIRCULAR LETTER

Dear brethren:—As Deacon G. J. Key was appointed to write the Circular Letter for this session and having died before he did so, I am taking the authority to substitute one written by our old beloved Moderator, M. G. Harbour fifty years ago, to take its place.

—F. P. Stone

Dear brethren of the Fisher's River Primitive Baptist Association: As I was appointed to write a Circular Letter to be annexed to our Minutes, if approved by the body, I will call your attention to our beloved Zion, the city of our God, that house that God has built and not man, which

is set on an hill, and cannot be hid; and of which every true member is one of that body, and every one members one of another. God has set the members—everyone of them—in the body as it has pleased Him. So they are not strangers and foreigners, but fellow citizens with the saints and of the household of God. But, dear brethren, while we view ourselves thus and hope and believe it is true, let us not be unmindful of the wonderful station we thus occupy, and where we were when dead in trespasses and sins, under the thunders of a violated law, ten thousand talents in debt and nothing to pay with. Surely we have great reasons to be thankful to the source from whence such wonderful blessings have come, such as making us one of that favored number and bringing us into the fold of God. But God so loved the world that He gave His only begotten Son that whosoever believeth in Him should not perish, but have everlasting life. So God gave us a Savior, who offered Himself as a sacrifice to God, and suffered in our stead, and paid our entire debt. That atonement was specially made for all that the Father gave the Son. So it is all of grace to us that we receive eternal life; and each one is an heir of God and a joint heir with Christ; and each on an heir to that inheritance that is incorruptible and undefiled and that fadeth not away, reserved in heaven for you. So brethren, although the Primitive Baptist often feel so little. they are the salt of the earth; though surrounded by enemies, they are like the Zion of God used to be when the Lord said, My Beloved is to Me like a speckled bird, all the birds round about her are against her. And in the gospel day we are made as the offscouring of all things unto this day. So dear brethren, if they persecute us, let us remember that they persecuted our Savior; but these things should not discourage us. But let us remember some of the sweet promises of God who said of Israel that

His thoughts toward her in the worst time were that of peace and not confusion, that she might come to an expected end; for, saith the Lord, I will be unto her a wall of fire, round about her and the glory in the midst. And our Savior said, "Fear not, little flock, for it is your Father's good pleasure to give you the kingdom." These are some of the many sure promises of God to us. Then let us stand as the chosen of God and strictly adhere to the admonitions of the word of God, and be a separate people: for what fellowship has light with darkness? or the temple of God with Belial? Let us love each other as members of the body of Christ, and strive to keep the unity of the Spirit in the bonds of peace, and in love, preferring one another. Finally, my brethren, be strong in the Lord and in the power of His might. Put on the whole armor of God that ye may be able to stand in the evil day. Stand therefore, and earnestly contend for the faith once delivered to the saints.

—M. G. Harbour

OBITUARY

Gabriel J. Key, son of William J., and Sarah Key, was born September 1, 1881, in Surry County, North Carolina. He departed this life May 22, 1952 at the age of 70 years, 8 months and 20 days. He was married to Miss Emma Key, March, 1903. To this union were born 10 children; 5 boys and 5 girls: Fred L., of Booneville, N. C., Howard R., of Mt. Airy, N. C., Gilbert R., of Sanford, N. C., Alton J., of Tucson, Ariz., Clyde E., of Walkertown, N. C., Mrs. C. D. Smith of Dobson, N. C., Mrs. A. G. Denny, of Pilot Mountain, N. C., Mrs. L. D. Pruitt, King, N. C., Mrs. M. J. Davis of Mt. Airy, N. C., Mrs. Douglas Livengood of Madison, N. C., 14 grandchildren, three sisters: Mrs. Rosa Patterson of Cameron, N. C., Mrs. S. C. Moseley of Ararat, N. C., and Mrs. J. C. Stanley of Carthage, N. C. He was

a merchant in Ararat for thirty years and Postmaster for 12 years. He joined the Primitive Baptist Church at Union September, 1915. He was elected Church Clerk in 1921 and served until his departure. He was ordained a deacon August 28, 1921, was Clerk of the Fisher's River Association for 20 years.

Brother Key was a faithful servant, his work efficient and it was always a pleasure to work with him as the Association's secretary. He had the utmost confidence of the body. He had a serious accident about 1936 which left him a cripple for life and was greatly handicapped, but he never murmured, but met the obstacles of life with a bold front and a smile. He and Sister Key continued to get pleasure out of life attending their churches visiting their children and friends and those who visited with them enjoyed their hospitality on all occasions. They were favored to raise all ten of their children and they grew up to call them blessed.

His funeral was conducted by Elders J. W. Creed, W. J. Brown, Samuel Atkins, and the writer, at Union Church, May 24, 1952. The vast throng of sorrowing relatives and friends that attended, and the floral display spoke louder than words as to his standing in church and country. His body was deposited in the family plot to await the resurrection morn when this mortal body shall put on immortality. This natural shall come forth a spiritual body. And I wish to say to Sister Key, the children and all relatives and sorrowing friends that the Lord's promises are sure to never fail.

“Though I am with you,” saith the Lord,
My Church shall safe abide,
For I will ne'er forsake my own,
Whose souls in Me confide.”

Written by request of Sister Key.

—Elder F. P. Stone

ARTICLE BY THE MODERATOR

Dear brethren, realizing the necessity of posting ourselves better on discipline and church government, that we may be able to separate private trespasses and public offenses, I wish to submit the following for future study and consideration.

A pervading spirit of brotherly love, springing from genuine love and loyalty to Christ, is the best preventative of offenses in the church. Cherishing this spirit the members should tenderly watch over one another, and by mutual Christian encouragement, counsel, admonition and reproof, provoke one another, not to wrath and evil, but to love and good works (Eph. 6:13; Heb. 10:24; Psa. 141:5; Gal. 6:1; Col 3:12-14). The affectionate subjection of one to another was a marked feature of the simple, unworldly apostolic church. This mutual loving watch-care should be active; it was while the men or servants slept that the enemy sowed tares. (Matt. 13:25).

Private or personal offenses are to be adjusted in strict accordance with Christ's directions in Matt. 18: 15-17. Christ lays down four distinct steps, which are always to be taken in the order given by Him, and not in a reversed order. First: The aggrieved party, if the other does not, is to take the initiative in seeking a private interview with the supposed offender. If he fails to do so, he himself becomes an offender, as he has violated the law of Christ. The privacy of the interview is highly important; the object is, not altercation, but to gain an offending brother. Perhaps the offended brother is laboring under a mistake; the other brother may not have intended to offend him, and may not be conscious of having done so, or he may not have had an opportunity of explaining his conduct. A private interview conducted in a calm brotherly spirit may and should give full mutual satisfaction. If in such interview the offense is denied, and there are no wit-

nesses of the offense, the next step cannot be taken; for then the complaining party would become an offender, having published a charge which cannot be proved. Absence of proof will leave him no recourse but in private admonition and the patient committal of the matter to Providence.

Second: If the first step fails, and the offense can be proved, then one or two other disinterested and judicious members are to be chosen as witnesses and mediators, and the whole case is to be considered before them. These may be able to discover what is right between the members at variance, and the latter may be willing to yield to their decision. If the "one or two more" consider the offense as not real or as satisfactorily removed, the aggrieved party, though unsatisfied, cannot take the third step; for the offender has "heard them," and the accuser ought to be satisfied with the judgment of the brethren selected by himself.

Third: If the second step fails, the case, after due notification of the parties, is laid before the church, the proof adduced, and the opportunity given for defense. Here the united wisdom and influence of the whole church is brought to bear to reconcile the difference and judge between the parties.

Fourth: If the party judged by the church to be in fault still refuses to make amends, it is evident that his heart is fully set in him to do evil, and he must be excluded from the church; for his refusal to hear the body proves his contempt for his brethren, and they are therefore compelled to withdraw their fellowship from him. If this important law of the great Head of the church were properly executed, long-continued personal feuds with their disastrous results, bitterness and factions, would be prevented. Bitterness between members in regard to worldly affairs are expressly forbidden by the inspired apostle Paul, (1 Cor. 6:1-11) to be carried before worldly

courts, but must be referred to the judgment of wise members of the church, the least esteemed of whom, if they have the Spirit of Christ, are better qualified than worldly courts to judge between brethren. Saints are finally to judge in small temporal matters. Christians should not contend before the ungodly, and thus bring reproach upon the cause of Christ. Besides, differences among men are often decided in worldly courts, not according to right and equity, but by legal quibbles and technicalities; whereas the children of God should always desire, in reference to their affairs, a judgment according to equity and the Spirit of Christ.

In regard to moral or public offenses against the order, faith and purity of the church, such as neglect of church obligations, heresy, idolatry, immorality, covetousness, intemperance, railing, and extortion (1 Cor. 5:11; Titus 3:10; 2 Pet. 2; Heb. 10:25). These may be divided into minor and gross public offenses. Minor public offenses, such as a member may be led, under strong and sudden temptation, to commit only once such as do not greatly scandalize the cause of Christ, are to be treated according to Paul's direction in Gal. 6:1; these erring members are to be restored by the spiritual in the spirit of sympathizing meekness, as all are liable to be thus tempted. In these cases the method of procedure laid down by Christ for personal offenses (Matt. 18:15-17), is in spirit to be observed (Titus 3:10). Christian tenderness may here also succeed in gaining a brother. But, in the case of gross, deliberate, habitual public offenses, or such as greatly scandalize the church, where the evidence is public and unmistakable, there should be through a spirit of sorrow and not of bitterness, a prompt and absolute exclusion, as the apostle divinely enjoined in regard to the Corinthian offender (1 Cor. 5); any steps taken to bring

such an offender to repentance and restoration should be taken afterwards (2 Cor. 2:1-11). A confession and promise of reformation are not enough to be required of this class of offenders. They should, for the honor of Christ, be at once cut off; and, if they afterwards, by a godly conduct and conversation, bring forth fruits meet for repentance, and prove the genuineness of their sorrow and reformation, then they may be restored (2 Cor. 7:8-12; Matt. 3:8; Acts 26:20). The rule in Luke 7:2, 4, plainly applies to personal or private offenses, which do not bring scandal upon the church—not to public or moral offenses which seriously reproach the cause of Christ. The latter are offenses which the church cannot forgive; but when assured that God has forgiven the offender, she may then receive him back into her membership.

In the apostolic church the Elders or presbyters are sometimes called bishops or overseers or rulers of the flock, and therefore had the special responsibility of maintaining the discipline of the church (Acts 20:17, 28; 1 Tim. 4:5; 5:17; Heb. 13:7; 17:24.) Against an Elder an accusation was not to be received but before two or three witnesses (1 Tim. 5:19); because his very office is a presumption in his favor, and because, as a minister, he is peculiarly exposed to malice. An Elder to be efficient, must be “blameless” (1 Tim. 3:2; Titus 1:6, 7). A tender, faithful, scriptural discipline, like that observed by the people of God in the apostolic age, is the highest and most vital importance for the welfare of the church; the neglect of such discipline is the most potent cause of evil in the church. “The object of faithful church discipline is threefold. First: the glory of God, whose great and holy name is dishonored by the evil principles or evil practices of church members, and whose honor is vindicated by their prompt and proper correction.

“Second: the preservation of the church from corrup-

tion and destruction; the old leaven of wickedness must be purged out, to preserve the whole body from infection; evil communications corrupt good manners; lepers were to be put out of the camp, so as not to infect others and so erroneous persons, whose words eat as a canker (2 Tim. 2:17), must be removed from the communion of gospel churches; a church of Christ is like a garden or vineyard, which, if not cared for, will be overrun with thorns and nettles and weeds, but, by a proper and timely discipline, the weeds of immortalities and the bitter roots of false doctrines are plucked up and eradicated, and the withering branches are gathered and cast out.

"Third: the good of the offending parties, who, if real children of God, are, by proper discipline, brought to shame and repentance for their sins, and an acknowledgment of them, when they are to be received again with all love and tenderness, and to be confronted, that they might not be swallowed up with over much sorrow."

Submitted in love.

Your Moderator

1953

The one hundred and twenty-first annual session of the Fisher's River Primitive Baptist Association was held with Hogan's Creek Church, Surry County, N. C., July 10, 11, and 12, 1953. Services were introduced by song and prayer by Elder Walter Evans. Introductory Sermon was preached by Elder J. G. Fulk, text Isa. 40:1: 'Comfort ye, comfort ye, My people, saith your God.' After intermission, assembled in the house and the work of the Association was introduced by song and prayer by Elder George Berrier. Appointed Elders to stand as follows: Coy Roberts, E. R. Severt, and Robert Rogers. Called for letters from the different churches. Letters were read and received by motion, second and unanimous vote. All

the churches were represented and messengers seated.

Elected Elder F. P. Stone, Moderator, O. W. Sisk, Clerk. Elected Brother L. L. Love, assistant Clerk. List of resolutions read, motion made and seconded that we receive them, vote taken and unanimously carried that we adopt them, and they be printed in this Minute.

Called for correspondents from sister Associations, with response as follows.

Senter : Elders Ed Davis, G. D. Roten, E. R. Severt, correspondents; Brother Gelix Bare Eld. Blair Kilby, visitors.

Roaring River: Brother W. C. Hall, J. F. Coffey and Troy Miller.

St. Clair's Bottom : Elders C. R. Daney, correspondent; Elder H. M. Blevins, Brother Delmar Heath, Sister Heath, and Sister Daney, visitors.

Indian Creek: Elder I. W. Kilby, visitor.

Washington : Elders Hadley Edwards, Harmon Kiser, Raleigh Compton, correspondents, L. E. Whitt, visitor.

Mountain : Elders C. B. Kilby, C. C. Sawyers, Brother L. E. Carrico, correspondents; Ed Douglas, Walter Evans, and Sister Kilby, visitors.

Abbott's Creek: Elder W. C. McMillan, Brother Clint Willard and Deacon Gilmer Willard and wife, visitors.

Oak Grove Church (independent) : Elder Jack Martin visitor.

Mountain View Church (independent) : Elder G. W. Noonkester, visitor.

Locust Grove Church (independent) : Brother H. M. Bowman, visitor.

Authorized the Moderator to make all appointments of different Committees as follows: Committee on Arrangements: Elders J. G. Fulk, James Hill, H. B. Thomas. Committee on Finance: Brothers T. M. Simpson, R. L. Nelson. Committee for distributing Minutes: Brothers Glenn Hunter, Jule Marion. Committee on Preaching: Brothers

Coy Flippin, J. E. Simmons, to serve with messengers and Moderators of this church. This Minute read and received by motion, second and vote. Adjourned to meet tomorrow at 9:30 a. m., for Association work and 10 a. m., for preaching service.

Saturday morning, July 11, 1953. Met pursuant to adjournment of yesterday. Services were introduced by song and prayer by Elder C. R. Dancy from St. Clair's Bottom Association. Called the roll of messengers, and all the churches were represented again as they were on Friday. Called for correspondents and visitors, who were not present yesterday, and their names were added to Friday's list. Called for work of Committee on Arrangements. Their recommendations read and approved as follows, by move, second and vote: That our Circular Letter be printed in this Minute; that the Covenant, Constitution, Articles of Faith, and Rules of Decorum, be attached to our Minute. Motion made to receive the manuscript of a complete history of Fisher's River Primitive Baptist Association, written by our Moderator, Elder F. P. Stone. Moved, seconded, and carried by unanimous vote, and the history will be printed as soon as possible. That the obituary of Elder R. H. Riggans be printed in our Minute. Appointed the Clerk to write the next Circular Letter. That we give our Moderator \$25.00, Clerk, \$25.00, and Assistant Clerk, \$10.00. That the Clerk have 1200 copies of the Minutes printed and distributed as usual. Called for report of correspondents who were appointed to visit sister Associations. Their report received, and those who failed to go were excused. Called for correspondents to visit sister Associations, and they responded as follows:

Mountain: Elders J. G. Fulk, Nelson Stewart, and Brother W. R. Goins.

Roaring River: Elders J. G. Fulk, J. M. Edwards, Geo.

Berrier, and Brother Will Inman. To be held with Woodruff Church, near Roaring Gap.

Senter: Elders J. G. Fulk and Nelson Stewart. To be held with Beaver Creek Church.

St. Clair's Bottom: Elder J. G. Fulk, and Brothers Will Inman, Sam Frye, and W. R. Goins. To be held with Hopkin View Church.

Washington: Elders J. M. Edwards, and W. C. Hawks. To be held with Duty View Church, near Council—turn left at mouth of Indian Creek Bridge.

Called for report of Finance Committee. They reported \$275.22 received from churches. Their report received, and they and all other Committees were discharged. Recommend that the next session of this Association be held with Pilot Mountain Church, located in the town of Pilot Mountain, North Carolina, on Highway 52, and to convene on Friday, Saturday through second Sunday in July. 1954. Passed a resolution of thanks to the brethren, sisters and friends for their fine and loyal co-operation in caring for this wonderful Association and to the congregation for their good behavior, and to the God of all grace for the manifestation of His wonderful love, goodness and mercy. Moved, seconded and a vote unanimously to give our heartfelt thanks and adoration to our dear kind and loving Moderator for his long, faithful service, his outstanding leadership, his fatherly advice and loyal co-operation in our Association, and may the good Lord continue to lead, guide and direct him in his declining years in "the way" that his last days here on earth might be his best days.

It was moved, seconded and unanimously carried that these Minutes be received, and signed by the Moderator and Clerks.

Signed,
F. P. Stone, Moderator, O. W. Sisk, Clerk, L. L. Love,

Assistant Clerk.

The Association was closed by song and prayer by Elder J. R. Cruise.

In regard to our former Assistant Clerk, Brother Frank Stone, who was not able to help with the Association work on account of his health, we wish to extend unto him and his good family, our heartfelt thanks for his loyal support and fine co-operation as long as he was able, and we hope he will soon be restored to normal health.

For the benefit of all churches, Clerks, and members, there will be printed in the Association History, a number of blank forms and letters of various purposes which will be very helpful in carrying on church business. This is only a suggestion, that you might have a form to go by, but not a compulsory matter.

ORDER OF PREACHING

Friday morning: Elder J. G. Fulk, text Isa. 40:1; Friday afternoon: Elders Coy Roberts, no special text; Robert Rogers, no special text.

Saturday morning: Elders Branch, failed to get text; Jim Beasley, failed to get text; H. M. Blevins, failed to get text; Fletcher Beasley, failed to get text. Saturday afternoon: Elders Walter Evans, "In the beginning God created the heavens and the earth." L. E. Whitt, "He was the Light of the World." G. D. Roten, Heb. 11:1.

Sunday morning: Elders Hadley Edwards, Rom. 8:16; Raleigh Compton, Isa. 24:15; C. R. Dancy, Psa. 121:1. Sunday afternoon: Elders C. D. Hall, Heb. 12:1; Ed Davis, Paul 4:13, 14; F. P. Stone, failed to get text.

RESOLUTIONS

As our churches now compose this, the Fisher's River Primitive Baptist Association, have proved their desires and intention to continue in the old paths our forefathers

have set by passing the following resolution, to-wit: That we will not recognize that preachers' meeting held at Maple Shade Church (in the New River District Association), October 30, 1948 as being orthodox; neither will we seat or preach those who affiliate with them.

Be it resolved:

1st, That we, as an associated body, do hereby adopt the above resolution that it may be placed on file in our Minutes.

2nd, That we also denounce the doctrine of the non-resurrection of the body as being unsound, misleading and denying of the written word of God.

3rd, And we do hereby resolve that we will not recognize any church or churches that are holding a member or members that were not baptised by a legally ordained elder of our faith and order at the time the ordinance was performed.

4th, Realizing the fact that the leaders of the Upper Mayo Association was well aware of the resolutions we had passed and several of their own churches had passed similar actions—when they seated churches in their last Association at Walnut Cove that were recognizing and preaching preachers from the New River disorder, not only challenged, but virtually withdrew from us and all who stood against the disorder.

5th, We do hereby denounce the said disorder and withdraw our formal correspondence with them.

6th, That we do hereby recognize and will seat all of the Upper Mayo churches as visitors who have withdrawn from the aforesaid disorder, and are standing with us for peace and order, as follows: State Line, Red Bank, Dobyns, Stuart, Wilson, Clear Springs, Piney Grove, Big Creek, Flat Shoals, Cedar Grove and Cedar Falls.

ORDAINED MINISTERS

George Berrier, Rt. 5, Mount Airy, North Carolina.
J. W. Creed, Rt. 1, Ararat, North Carolina.
J. R. Cruise, Hillsdale, Virginia.
Jess Collins, Pilot Mountain, North Carolina.
J. M. Edwards, Rt. 1, Dobson, North Carolina.
J. G. Fulk, Rt. 4, Mount Airy, North Carolina.
G. L. Flippin, Rt. 1, Mount Airy, North Carolina.
James Hill, Rt. 1, King, North Carolina.
Coy Hawks, Winston-Salem, North Carolina.
F. P. Stone, Rt. 1, Dobson, North Carolina.
Nelson Stewart, Rt. 2, Thomasville, North Carolina.
H. B. Thomas, 125 East View St., Galax, Virginia.
D. E. Wood, Rt. 3, Mount Airy, North Carolina.

LICENTIATES

J. W. Hudson, Mount Airy, North Carolina.
J. S. Key, Rt. 1, Carthage, North Carolina.
Jesse Williams, Rt. 5, Winston-Salem, North Carolina.
Will Inman, Pilot Mountain, North Carolina.

CHURCHES AND THEIR PASTORS

Ararat—(C. H.)—James F. Hill (Protom).
Boyles Chapel—James F. Hill.
Chestnut Grove—J. R. Cruise, Geo. Berrier, H. B. Thomas.
Deep Creek—L. J. Martin.
Hogan's Creek—L. J. Martin, F. P. Stone, Jesse Collins.
Little Vine—J. M. Edwards.
Liberty—S. E. Martin.
Mulberry—F. P. Stone, J. M. Edwards, Coy Hawks.
Mitchell's River—Nelson Stewart, D. E. Wood.
Pilot Mountain—Fletcher Beasley, Jesse Collins.
Pleasant Grove—C. D. Hall.
Rock House—M. H. Vaden, Fletcher Beasley.
Stoney Creek—F. P. Stone, J. G. Fulk.

Stuart's Creek—J. R. Cruise, J. G. Fulk, G. L. Flippin.
Sandy Ridge—J. R. Cruise, Geo. Berrier, Coy Hawks.
Tom's Creek—F. P. Stone, R. L. Rogers.
Union—J. W. Creed.
Volunteer—Sam Atkins (Protom).
Zion Hill—G. L. Flippin, D. E. Wood.

CIRCULAR LETTER

To the brethren who may compose this, the one hundred and twenty-first annual session of our Association, being appointed again to write your annual, or Circular Letter, I will submit the following for your consideration. But if we walk in the light we have fellowship one with another, and the blood of Jesus Christ has cleansed us from all sin. If we say we have no sin, we deceive ourselves and the truth is not in us. If we confess our sins, He is faithful and just to forgive us of our sins, and to cleanse us from all unrighteousness (1 John 1:7-9). The first thing necessary is to have or be in the light. How shall we obtain this light and what is the light? There was a man sent from God whose name was John—the same came for a witness to bear witness of the light. He was not the light, but only a witness of it. Jesus was the light and John testified of the light saying, “He came unto His own (His kindred in the flesh) and His own received Him not, but as many as did receive Him, to them gave He power to become the sons of God, even to them that believe on His name, which were born not of blood nor of the will of man, but of God. So only those born of God (or of the Spirit) receive true light. Nicodemus was a ruler among the Jews (a kinsman to Jesus in the flesh) and yet he was in ignorance concerning this light. Jesus told him that he could not see the the kingdom of God without being born again. Without the true light we cannot see the kingdom of God. We cannot love what

we cannot see. We, in our nature's darkness, (like Bartimaeus) are blind, having not the light, but love darkness because our deeds are evil; but with him that is born of God, the darkness is past and the true light now shineth. He can see the kingdom of heaven and the heirs of the kingdom because he has the light and they are in the light. He needeth not that any man teach him to see the kingdom or the heirs of the kingdom or the beauties of the church because the Spirit (light) teaches him—His Spirit beareth witness with our spirit. When one is born of the Spirit, he can see the church and loves it; and has a desire to be recognized by the church and this creates a love and fellowship for each other. If we have not this Witness, we have no fellowship and when we cry peace, peace, where there is no peace, or fellowship—we are trying to deceive ourselves, and God will punish us for it. Eve, being deceived, sinned. Adam, being persuaded, sinned and they destroyed true obedience. If we receive a member into the church because we know no harm or because we feel he is a gentleman, or she is a lady, if they show no sign of this light, or if a member refuses to attend his church or to partake of its ordinances and our sympathy bears with them; yet, they are walking in darkness. This is unfaithfulness in the church, and if we have evidence to believe that a member is not faithful to their trust and not willing to acknowledge to the same and sowing to the flesh rather than the Spirit—and we, rather than hurt someone's feelings and the church ignores it—are we faithful servants? Are we working out our own salvation with fear and trembling or not; A tree is known by the fruit it bears. Let us remember the fig tree, that only bore leaves, was good for nothing but to look upon its foliage. It bore no fruit. Faithfulness becomes the house of the Lord. The Savior, in speaking of our duties toward God, says, "If ye know these

things, happy are ye, if ye do them.' Why are we happy: Because we have fellowship with Christ and the brethren. We all love those who perform their duty, who let their light shine or abide in the light. There is no pen or tongue that can describe the joy of true Christian fellowship that oneness with God or with His Son, Jesus, when love flows from heart to heart blending together in that hope of eternal happiness where no more to be parted by war, famine, sickness, or death. Dear brethren, let us consider the sacrifice the Savior made for us and try to live in such a way as to honor His cause and magnify His holy name.

—Francis Preston Stone

OBITUARY

Elder Robert H. Riggans was born October 12, 1864 in Surry County, North Carolina. He was the son of Robert and Lucy Hodge Riggans. He passed away at his son's home in Roanoke, Virginia on February 14, 1953 at the age of 88 years 4 months and 2 days. He joined the church at Old Franklin about 1894, and was ordained as an elder in 1907. About 1933, he withdrew from the disorder of that church because of the agitating of the doctrine of Absolute Predestination of all things, and later became a member of Mitchell's River Church, where he lived as a consistent member until his health gave 'way and he was carried to his son's where he remained an invalid until his death.

Elder Riggans was an humble man, but firm in regard to the doctrine of salvation by grace. He was a poor man as for worldly goods, but rich in faith. His preaching was inspiring, and we know no better way to express our thoughts in regard to the brother than this: He was a diamond in the rough.

His body was brought back to Little Vine, a church he

had served for a number of years. His funeral was conducted by Elders J. M. Edwards, G. L. Flippin, and D. Wood, in the presence of a large concourse of people. It was then deposited in the family plot to await the morn of the resurrection. Peace be to his ashes.

—Elder F. P. Stone

DISTRIBUTION OF MINUTES

Ararat (C. H.)—J. E. Simmons, Rt. 1, Pilot Mountain, N. C.	35
Boyles Chapel—E. H. Taylor, Rt. 2, King, N. C.	60
Chestnut Grove—G. P. Lyons, Nathalie, Va.	80
Deep Creek—Mrs. Eunice Key, Siloam, N. C.	30
Hogan's Creek—Carlton Fulk, Siloam, N. C.	15
Little Vine—S. R. Gillispie Dobson, N. C.	100
Liberty—J. E. Poindexter Rt. 2, Dobson, N. C.	25
Mulyberry—G. W. White, Rt. 1, Elkin, N. C.	30
Mitchell's River—Mrs. Fannie Southard, Rt. 1, Dobson, N. C.	25
Pilot Mountain—J. H. Sheets, Pilot Mountain, N. C.	35
Pleasant Grove—H. E. Johnson, East Bend, N. C.	35
Rock House—W. R. Goins, Westfield, N. C.	50
Stoney Creek—E. L. Hunter, Rt. 1, Mount Airy, N. C.	50
Stuart's Creek—R. W. Mosley, Rt. 3, Mount Airy, N. C.	85
Sandy Ridge—A. M. Hawks, Rt. 5, Mount Airy, N. C.	55
Tom's Creek—L. L. Love, Pilot Mountain, N. C.	80
Union—O. B. Venable, Rt. 4, Mount Airy, N. C.	80
Volunteer—R. L. Nelson, Pilot Mountain, N. C.	80
Zion Hill—W. E. Thomas, P. O. Box 409, Galax, Va.	35

TO ASSOCIATIONS

Mountain—Elder C. B. Kilby, Sparta, N. C.	20
Roaring River—Elder A. T. Whittington, N. Wilkesboro, N. C.	15
Senter—W. W. Miller, Clifton, N. C.	15
St. Clair's Bottom—Elder C. N. Tilson, Chilhowie, Va.	15
Washington—Elder Harmon Kiser, Cleveland, Va.	20
O. W. Sisk, (Association Clerk), King, N. C.	130

FINANCIAL REPORT

Received from the churches	\$275.22
Balance in hand of the Clerk	112.05
Total	\$387.27
Gave the Moderator	\$25.00
Gave the Clerk	25.00
Gave the Assistant Clerk	10.00
Gave visiting Elders	75.00
Paid for printing Minutes	55.00
Balance	197.27
Total	\$387.27

STATISTICAL TABLE

CHURCHES											
NAME OF MESSENGERS											
ARARAT (C. H.)	W. F. Rogers, J. E. Simmons, Otis Rogers	May	2	1949	1	1	1	24	\$15.00	Com'n. Meeting	
	C. C. Boyles, Lem. Holder, E. H. Taylor	May	1	1947	1	1	1	51	15.17	Sun. of Meeting	
	Eld. Geo. Berrier, T. Thomas, Alex Edwards	Aug.	4	1946	1	1	1	77	7.50	Last Asso. Held	
	Coy Flippin, Jesse Key, Roby Murphy, alt.	Aug.	21	1943	1	1	1	24	16.00	Ordained Mins.	
	Carlton Fulk, Sid Fulk, Elk Fulk	Aug.	3	1953	1	3	1	8	10.00	Licentiates	
	S. R. Gillispie, J. D. White, Freeman Sandford	Aug.	2	1940	1	119	1	2	21.00	Received Baptism	
	Brady Pilson, John Pilson, Julie Marion	Sept.	1	1950	1	1	1	21	6.50	Rec'd by Letter	
	Eld. Coy Hawks, G. W. White, O. B. Key	Aug.	1	1938	1	1	3	1	24	Restored	
	Eld. Nelson Stewart, Obrey Coins, Fannie Southard	July	4	1937	1	1	1	1	17	Dis. by Letter	
	Sam Frye, Eld. Jesse Collins, John Sheets	Aug.	1	1935	1	1	1	1	18	Excluded	
MITCHELL'S RIVER	H. E. Johnson, John Johnson, John Hutchens	June	3	1941	1	1	1	24	16.00	Deceased	
	W. R. Goins, Marie Durham, Will Inman	Sept.	2	1942	1	1	1	42	6.50	Membership	
	E. F. Simmons, E. L. Hunter, W. C. Hatt	June	3	1952	1	1	1	46	18.00	Contribution	
	Eld. J. R. Cruise, J. E. Jones, R. W. Mosley	Sept.	1	1936	3	1	1	68	25.00		
	P. L. Hawks, Cleaver Hawks, Eldridge Hawks	Aug.	3	1948	1	6	1	55	12.00		
	Glenn Hunter, L. L. Love, Y. W. Simmons	June	2	1944	1	2	1	73	20.00		
	E. M. Simpson, S. J. Badgett, O. B. Venable	July	4	1939	1	1	1	74	20.30		
	O. W. Sisk, Raymond Smith, R. L. Nelson	June	4	1951	1	5	1	75	21.25		
	W. E. Thomas, W. P. Johnson, R. O. Thomas	July	3	1945	2	5	1	30	12.00		
	Total		13	4	43	3	1	5	517.853	275.22	

CLOSING CHAPTER

In the closing of this little volume, I wish to say that I have tried to make it as plausible as possible, as circumstances would permit, and I wish to impress upon the minds of our dear members the necessity of our observance of order, as well as doctrine. For we are His workmanship, created in Christ Jesus unto good works which God hath before ordained that we should walk in them. Eph. 2:10. Every man's work shall be made manifest, for the day shall declare it because it shall be revealed by fire and the fire shall try every man's work of what sort it is. 1 Cor. 3:13. The children of God are brought out from under the law of sin and death and the gift of the Holy Ghost, which makes us wise unto salvation, places us under grace, but we are still under the law of the land and Paul instructs us to obey them that have the rule over you. Heb. 13:17. If a brother has no respect for the law of our land, or the ordinance of the church, what benefit is he to the church. Paul's letter to the Thessalonians said, Now we command you brethren, in the name of the Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the traditions which he received of us. 2 Thess. 3:6. We cannot serve two masters. If we love the world more than we love the church, how can we expect the blessings of God and how can we enjoy the communion of the saints.

Christ made a great sacrifice for His children (His bride), and we are commanded to lay aside every weight and the sin which doth so easily beset us, and let us run with patience the race set before us, looking unto Jesus the author and finisher of our faith. Heb. 12:1, 2. The church of God as it is established here on earth is the most sacred place on earth. I, therefore, the prisoner of the Lord beseech you that ye walk worthy of the vocation

wherewith ye are called. Eph. 4:1. Letting you light so
shine before men that they may see your good works and
glorify your Father which is in heaven. Matt. 5:16.

There is an house of hallowed peace,
For those with cares oppressed;
When sighs and sorrowing tears shall cease,
And all be hushed to rest.

Tis then the soul is freed from fears,
And doubts which here annoy;
Then they that oft have sowed in tears,
Shall reap again in joy.

There is a home of sweet repose,
Where storms assail no more.
The stream of endless pleasure flows
On that celestial shore.

Where sin and sorrow from each heart
And pain and grief shall fly;
And not a thought that we must part,
Nor interrupt our joy.

Partakers of the Savior's grace,
The same in mind and heart;
Nor joy, nor grief nor time nor place,
Nor life, nor death can part.

Then upward look howe'er distressed,
Jesus will guide thee home.
To that eternal part of rest,
Where storms shall never come.

MINISTER

The old rule among the Baptist is when a brother shows an impression of the call to the ministry, they grant him liberty to exercise his gift at his home church, and if it proves profitable to the church, then they give him a license to go wherever God may assign him, but not to administer any of the ordinances, such as serving churches baptising, or serving at the communion table until he proves to be useful at home and abroad. Then if the church becomes fully satisfied the Lord has called him, it is their duty to ordain him to the full functions of the gospel, by laying on of hands and prayer.

We do not believe God calls a man to preach and trusts man to qualify him as a Christian, or a preacher, but enjoins upon him to read and search the scriptures which are given by inspiration of God, and are profitable for doctrine, for reproof, for correction, for instruction of God, and are profitable that the man of God may be perfect, thoroughly furnished unto all good works, to be earnest to show himself aproved unto God a workman that needeth not to be ashamed, rightly dividing the word of truth, that his progress may appear to all, to take heed to himself and to the doctrine and continue in them. (1 Tim. 4:15, 16; 2 Tim. 2:3, 4, 17). Like all the dear children of God, the minister should especially desire to grow in grace and in the knowledge of our Lord and Savior Jesus Christ (2 Peter 3:18). And as the scriptures testify of Him, the true servant of God will delight to read the precious volume of inspiration, and will beseech the Lord Jesus by His Spirit to open his understanding, that he may understand the scriptures, even the deep things of God, the unsearchable riches of Christ, the mysteries of the kingdom of heaven, thus comparing spiritual things with spiritual, and like a good housekeeper,

bringing out of his treasure things new and old, that he may properly feed the church of God, which He hath purchased with His own blood. The call to preach is proved by the ability to preach to the edification of God's people.

The call lies in gifts bestowed and in the disposition of the man's mind to make use of them in the service of God. For God never calls a man to any service, but He gives him the ability for it. When a man is satisfied God has bestowed a gift upon him, he cannot be easy to wrap up his gift in a napkin, but is desirous of making use of it in a public manner, not through vanity, but from a principal of love for the comfort of the saints and to the glory of God.

Of this internal call a man's gifts are an evidence to himself and others. We may be sure that God does not call a man to the ministry, and then leave him for a man to qualify. When a man is called of God to the ministry, he at the same time has the gift or qualification (Exod. 4:11, 12; Matt. 10:1-7; Acts 10:20; 2 Cor. 3:5, 6). a common trade like a worldly hireling, preaching for filthy lucre's sake, and when the price is not paid, flee because he is an hireling. (1 Peter 5:2).

Nothing is plainer in the scriptures than the Lord's ordination, that they who preach the gospel should live of the gospel, that they who sow unto the church spiritual things, should reap of the carnal things of the church. Still let it be remembered by the true minister of the gospel, that the inspired apostle who gave these instructions as to the temporal support of the preacher, testified that he used none of these things, neither did he write them, that it should be done unto him, but that necessity was laid upon him. Yea, woe was unto him, if he preached not the gospel. That his reward in preaching the gospel of Christ without charge, that he had not coveted any man's silver or gold, but labored with his own hands for his necessity.

A preacher is supposed to be a light to the church, a noteworthy person, regarded as a model. A beautiful mark of the apostolic church, was the sending out divinely called and qualified ministers to go forth whithersoever the Lord directed them to preach the gospel to every creature, whether Jew or Gentile, and he intimated to them that they were precious in his sight.

He even identified himself with them, saying he that receiveth you receiveth me.

DEACONS

The office of a deacon (as we consider) is a sacred office, next to that of an elder, a lower order of the clergy appointed by the church to assist the minister and manage the temporal affairs of the church. The minister is a servant of the church. His duty to the church is to feed the flock of God with spiritual food by the preaching of the Word and to serve in ordinances of the church. The apostles saw the need of help in their work and the twelve called the multitude unto them and said, It is not reason that we should leave the Word of God and serve tables, wherefore brethren, look ye out among you, seven men of honest report, full of the Holy Ghost, and wisdom, whom we may appoint over this business, but we will give ourselves continually to prayer and to the ministry of the Word, and the saying pleased the whole multitude and they chose Stephen a man full of faith and of the Holy Ghost and Philip and Prochorus and Nicanor and Timon and Parmenas and Nicolas a proselyte of Antioch whom they set before the apostles and when they had prayed they laid hands on them and the Word of God increased and the number of the disciples multiplied in Jerusalem greatly and a great company of the priests were obedient to the faith and Stephen full of faith and power did great wonders and miracles among the people. The apostles did

not select the seven men for the place of deacon, but it pleased the whole multitude, not just a part of them, Acts 6:2-8, and I feel that it is the duty of the churches to lay hands suddenly on no man. It should be taken under consideration and see that the church is united on the one that is to serve them. A church has no more right to ordain an elder or deacon without the unanimous consent of the church than they have to baptise a candidate without it. But after a church becomes united on the selection of a brother and he is ordained, then it becomes his duty to look after the welfare of the church and relieve their pastor of the burden of doing so. In the case of a private trespass, it is often the case where great good has been done by the proper attention and advice, and if you learn of a member going astray, if any of you do err from the truth and one convert him from that error, shall save a soul from death, and shall hide a multitude of sins. James 5:20. In case of public transgression that is hurtful to the cause it is the deacon's duty to investigate the case, gather what evidence they can, and report to the church and let the church take such action as they deem necessary. The deacons have no authority to take the seat of judgment and try the case, but it is their duty to report their findings to the church. Someone would say, Oh, the deacon's only duty is to serve the communion table. The elders are ordained to preach the gospel, but it gives him the authority to serve the churches in all their ordinances and the apostles ordained the seven brethren as deacons to look after the churches to relieve them so they could give themselves to prayer and the ministry of the Word, and that saying pleased the whole multitude. Unless God calls and qualifies a man, ordination will not enable him to preach, neither will it make a deacon, unless God gives him the qualifications, so we should be careful and first judge a tree by the

fruit it bears. He is to be full of the Holy Ghost and wisdom. A man can be ever so wise concerning worldly affairs and then be destitute of the wisdom of the church and spiritual affairs. The wisdom of this world is foolishness with God, but we must have that spiritual wisdom to judge aright among the brethren.

OUR MESSAGE

I am dedicating this message to my children, grandchildren, brethren, sisters and many friends whom I love dearly. It has ever been my ambition as much as lieth in me, to live peaceably with all men, and since I became a member of the grand old church, I have endeavored to live up to its ordinance and in keeping with the Holy Word of God. I realize that I have fallen short of this goal, but I can say I feel that the Lord has been with me all the days of my life, and by the grace of God I am what I am. God is a God of love, and His love surpasses all knowledge and the fruits of the Spirit are love, joy, peace, longsuffering, gentleness, goodness and faith. So let brotherly love continue. We cannot continue anything until it is begun. It is natural for us to love our families, kindred and friends, but why do we love one who was once our enemy or a stranger in the flesh. Jesus told Nicodemus that he must be born again. You, my dear ones, were like unto Nicodemus after the flesh, many of us strangers to each other. But Jesus came into the world to set up His kingdom and He said, "My kingdom is not of this world." Therefore, His kingdom is a spiritual one, for God is a Spirit and seeketh such to worship Him as do worship Him in Spirit and in truth, and we cannot until we are born into that spiritual kingdom, and then we are in a lovely kingdom for Jesus is born in us the hope of glory. Then we are filled with His spirit and clothed with His righteousness because we are the children of God and joint heirs with our Lord and Savior Jesus Christ. Then why strive one with another? Are

we not brethren, yes, born of the same Father and heirs of the same kingdom. So let us look over each other's infirmities and forgive our brother's trespasses as our heavenly Father and Elder Brother forgave ours so that brotherly love may continue.

Jesus is not the author of confusion, but of peace, and our blessed Savior said, My peace I give unto you, My peace I leave with you. So let us watch over each other for good and not for evil, that peace may be and continue in our midst. That love may flow from heart to heart, and joy from breast to breast, and remember my motto: "As much as lieth in me to live peaceably with all men." Amen.

“Blessed be the tie that binds
Our hearts in Christian love;
The fellowship of kindred minds,
Is like to that above.
We share our mutual woes,
Our mutual burdens bear;
And often for each other flows
The sympathizing tear.
When we asunder part,
It gives us inward pain;
But we shall still be joined in heart,
And hope to meet again.”

FAITH

Faith is not obtained by the act of the creature. We are not made able to sum up words sufficient to fully express the meaning of this subject, but I understand that it is agreed among our people that it is a moving power of the Christian that prompts him to pray and all other Christian exercises that no person is able to act faith,

and thereby become a child of God, but faith comes by hearing, and hearing by the Word of God, that is, that no person who has not been quickened by the Spirit of God and made able to hear and understand His teaching can be moved by this faith. But that sinners who are quickened by the Spirit of God are made to believe that God exists, and is a rewarder of them that diligently seek Him. Those moved by faith, pray and God hears and grants their petition, and all persons prompted by faith to pray, receive a reward. The prayer of the upright is His delight. It is faith that prompts the preacher to preach and the hearer to hear. Therefore, being justified by faith, we have peace with God through our Lord Jesus Christ. By whom also we have access by faith into this grace wherein we stand and rejoice in hope of the glory of God. Rom. 5:1, 2.

—THE AUTHOR

THE APOSTOLIC CHURCH

The Association is composed of churches made up of the brethren and sisters, who have been brought out of great tribulation in to the light and liberty of the kingdom of God, our Savior, the King of kings, and Lord of lords; who came into this world to establish His kingdom on this earth and when He was about thirty years of age, we are informed that He came unto John the Baptist (not a Baptist) to be baptised of him. John at first, refused to do so, feeling inferior, but the Savior said, "It becometh us to fulfill all righteousness," as if to say, "You are to join in carrying out My work here on earth." John consented and baptised Him in the river Jordan.

After being baptised, He went straightway out of the water, and Lo, the heavens were opened unto Him, and

He saw the Spirit of God descending like a dove and lighting upon Him, and Lo, a voice from heaven came, saying, "This is My beloved Son, in whom I am well pleased." God the Father, Son and Holy Ghost were present on that occasion to honor the sacred rite of baptism and set apart the Messiah for the work of the gospel ministry. This office He then took upon Himself, and henceforward proclaimed the principles of the gospel kingdom until the time of His crucifixion.

John was the forerunner of Jesus. He was filled with the Holy Ghost from his mother's womb. His name came from heaven, and his authority to baptise came from there also, and hence he was called, John the Baptist. The Savior, having been baptised by him, was surely a Baptist, and as He went forth preaching His own gospel, He was necessarily a Baptist preacher, thereby affording an example for all His ministerial followers to the end of the world. We are proud to proclaim that here is where the Baptists came from. We proclaim that an unbaptised person has no Bible right to preach the gospel, or to baptise His saints. John was filled with the Holy Ghost **before** His birth. What a blessed, unworldly unselfish, and faithful servant of Christ was John the Baptist!

He did not seek the luxuries or favors of men, but fearlessly rebuked not only the scribes and Pharisees, and soldiers, but even King Herod for their sins, and he pointed men away from himself to Christ as the sin-aton-ing Lamb of God. While Christ was to increase, John was to decrease. He was beheaded in prison by that wicked King Herod to please a dancing damsel and her mother. Jesus called to Him whomsoever He would and then set up His gospel kingdom in the world. From among His adherents, He ordained twelve to attend His ministry in person, to become witnesses of His miracles, of His doctrine and suffering, and by occupying twelve thrones as judges of the twelve tribes of Israel, spiritually to hand

to them, that is to their inspired writings. They received instructions from the Savior. "He commanded them to teach and baptise the people who believed in Him to set up. As apostles, they have had no successors; therefore, all matters of faith and practice must be referred down to the latest period of time, to all succeeding generations, the principles of the gospel kingdom that He came and then to teach them to observe all things whatsoever He had commanded them." (Matt. 28:19, 20). As also saith the prophet, "Behold, a King shall reign in righteousness, and princes shall rule in judgment." Isa 32:1. During His ministry He had no home, no earthly possessions, no friends among the mighty and rich. He associated Himself with publicans and sinners, to raise them up to a higher and nobler life. He began His work among the lower class which were despised and neglected by the proud and haughty of the land. He never courted the favor of the great, but incurred their hatred and persecutions. He never flattered the prejudices of the age, but rebuked sin and vice among the high and the low, aiming His severest words at the blind leaders of the blind, the self-righteous hypocrite, who sat in Moses seat. He never encouraged the carnal man, but withdrew when they wished to make Him King—declaring before the representatives of the Roman Empire that His kingdom was not of this world. So we learn that His kingdom is not earthly, but a spiritual one, where our Savior reigns supreme. But He called Himself the Son of man. Jesus had nowhere to lay His head; therefore He chose out the multitude of His followers, twelve men, whom He separated from the rest by the name of apostles, and to prove His mission a spiritual one, He chose illiterate and poor in worldly goods. He avoided making use of the wisdom of this world to spread His gospel and He did not call persons endowed with the treasures of literal learning,

lest the fruits of their mission and the progress of the gospel should be attributed to the wisdom of the world, from natural causes. These apostles were sent but once to preach to the Jews during the life of Christ. He chose to keep them about Him that they might be thoroughly instructed in the affairs of **His** kingdom, that the multitude might not be destitute of teachers to enlighten them with the knowledge of the truth. ‘He later appointed seventy disciples to preach the glad tidings of great joy and eternal life throughout the whole province of Judah (Luke 10:1).

The rulers of the people and especially the chief priests and Pharisees whose hypocrisy He censored with the noble and generous freedom labored with success by the help of the passion to extinguish in their breasts the conviction of His celestial mission, or at least, to suppress the effects it was adopted to produce upon their conduct. They also feared that His ministry might tend to diminish their credit and to deprive them of the advantages they derived from the impious abuse of their authority in religions. They laid snares for His life and at last succeeded by the treason of an apostate disciple—the treachery of Judas.

In consequence of this, Jesus was produced as a criminal before the Jewish high Priest and Sanhedrin. He was accused of having violated the law and blaspheming the majesty of God. Taken thence to the tribunal of Pilate, the Roman ruler, He was charged with treason against Caesar. Both accusations were so evidently false and destitute even of the very appearance of truth, that they must have been rejected by any judge who acted upon the principles of common equity—yet Pilate satisfied the wishes of an enraged people. Though with the utmost reluctance and in opposition to the dictates of his conscience, Pilate pronounced a capital sentence against Christ, the Redeemer of mankind. Behaving with inex-

pressible dignity under His trial, as the end of His mission was to make expiation for the sins of His people, when all things were ready—when He had finished the work of His glorious ministry—He humbly submitted to the death of the cross. And with voluntary resignation, He committed His Spirit into the hands of the Father.

The crucifixion of our Lord and Savior was the most memorable and wonderful event the world has ever known. The redemption of countless millions of the human race depended on it, and without it there was salvation for none.

Before the crucifixion of Christ He directed His apostles to tarry in Jerusalem until they were endowed with power from on high (Luke 24:49). Accordingly they did so; they were found together in one place in Jerusalem when suddenly there came a sound from heaven as of a rushing mighty wind. It filled the house where they were, and there appeared unto them cloven tongues like as fire and they were all filled with the Holy Ghost and each began to speak with other tongues. (languages), as the Spirit gave them utterance, light broke in upon their understanding. Their old apprehension of a natural kingdom being set up in the world by their Lord vanished. Its true spiritual character was immediately revealed to them and although ignorant and unlearned, as touching all human science, they arose up and addressed the vast multitude that was assembled on the occasion from different parts of the world, declaring the wonderful works of God with great power in different languages of the earth.

Such a miraculous display of divine power brought many thousands together to behold it and three thousand of them being quickened into divine life by the Spirit of God (John 16:7-11) believed the preaching of the apostles and were added to the number in one day. Thus,

the mother church was fairly set up in Jerusalem from which all others branched. It was a Baptist Church composed of baptised believers because all who believed and made a profession of their faith were baptised straight-way. None others were received into the fellowship and communion. Here is where the Baptists originated.

The apostles and primitive saints were endowed with a holy boldness and under the guidance of the Holy Spirit, they went in all directions preaching the gospel of the kingdom. They stood in the fear of no man, but feared God, and in the risk of their lives, they were determined to serve Him. They planted churches after the pattern of the one at Jerusalem and they were independent bodies. They were distinct from each other, though all of the same faith and order, governed by the rudiments of Christ and not of the world.

The history of the apostles and first preachers afford a striking comment that illustrates to us an ancient prediction concerning the Messiah. "The Lord shall send the rod of thy strength out of Zion; rule thou in the midst of thine enemies. Thy people shall be a willing people in the day of thy power, in the beauties of the holiness from the womb of the morning; thou hast the dew of thy youth." (Psa. 110:2, 3). In the day of His power the willing nations submitted to Him cheerfully, and they were as numerous as drops of morning dew. Here, indeed, was the kingdom set up which was to stand forever. As saith the prophet, "In the days of these kings, shall the God of heaven set up a kingdom which shall never be destroyed; the kingdom shall not be left to other people, but it shall break in pieces and consume all other kingdoms; it shall stand forever." (Dan. 2:44).

So brethren, let us endeavor to keep the unity of the Spirit in the bond of peace. "There is one body and one

Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism.” Eph. 4:3, 4). “O house of Jacob, come ye, and let us walk in the light of the Lord.” (Isa. 2:5). “Blessed are ye when men shall revile you and persecute you and shall say all manner of evil against you falsely for My sake. Rejoice and be exceedingly glad, for great is your reward in heaven, for so persecuted they the prophets which were before you. Ye are the salt of the earth; but if the salt have lost his savor, wherewith shall it be salted? It is thenceforth good for nothing but to be cast out and to be trodden under foot of men (Matt. 5:3, 10). Designing men who seek to hide their evil deeds under the pall of the church are laboring under darkness rather than in the light. For everyone that doeth evil hateth light, neither cometh to the light, lest his deeds should be reproved. We are commanded to watch and strive, and I want to impress upon the minds of you, my dear brethren, the advice of our brethren page 105, Ashburn History. We advise the churches of this Association not to receive nor hold any members who are not of good moral character and by their fruits ye shall know them.

ORDAINING OF AN ELDER

In compliance to the request of (give name of the church), we, the undersigned presbytery met and organized by electing Elder Moderator, and
....., Clerk, and Elder to lead in the examination and Elders to lead in the ordaining prayer, and Elder to give the charge, then the church presented Brother (the candidate) to the presbytery.

After due examination, being satisfied with his calling and that he is sound in the faith and doctrine, we proceed to set him apart to the full functions of the gospel ministry by prayer and laying on of hands and after the charge, the candidate was returned to the church. The presbytery dissolved and adjourned.

This, the day of 19

CREDENTIALS

To whom it may concern

We, the undersigned presbytery, met in compliance to the call of Primitive Baptist Church, and resolved ourselves into a presbytery by electing Elder, Moderator; and, Clerk; then the church presented Brother,, for the purpose of ordination, if found orthodox. We then proceeded to examine the said Brother on his faith, doctrine, and call to the ministry—finding him as we feel qualified. Thereunto, we do hereby these present, this day, set him apart by the laying on of hands and prayer to the full functions of the gospel ministry wherever God may please to assign him his portion.

....., Moderator
....., Clerk.

ORDINATION OF A DEACON

We, the undersigned presbytery, met in compliance to the request of Church for the purpose of ordaining Brother, as Deacon, if he is found to be qualified or a fit subject for the office. We proceeded to organize by electing Elder, Moderator, and, Clerk. We elected Elder to lead in the ordaining prayer, and Elder, to give the charge. The church appointed Brother, as the spokesman, and he presented Brother, to the presbytery for examination.

After due examination, finding him sound and feeling that he is qualified to fill the office as Deacon, we proceeded to set him apart to the full functions of the said office by prayer and the laying on of hands. After the charge, the candidate was returned to the church. The presbytery dissolved and adjourned.

....., Moderator
....., Clerk.

FORM FOR ORGANIZING OR CONSTITUTING A CHURCH

Post Office
Date

We, the udesigned presbytery met in compliance to a call of the church at (give name of mother church) and organized by electing Elder Moderator, and , Clerk. ..

Then the following members (record the names of all members that present letters) came forward presenting letters from their respective churches and requested to be constituted into a church. After due examination, finding them orthodox sound in the faith and doctrine, we declare them a legally constituted church to transact business as an independent body.

To be signed by the presbytery.

....., Moderator
....., Clerk.

FIRST MINUTE OF NEW CHURCH

We, having been constituted into a church at (give name of new church), proceed to organize by electing Elder , Temporary Moderator; and , Temporary Clerk: then agreed to permanently organize by electing Moderator; and Clerk to serve us for the next year. ,

And we do hereby agree to adopt the covenant, constitution, and Articles of Faith, and Rules of Decorum adopted by the mother church (or of the Association to which we may join). And we do mutually agree that each of our names be attached to the covenant that we have herein adopted.

There being no further business, we adjourned.

....., Clerk.
....., Moderator

P.S. This Minute is to be signed by the temporary Moderator and Clerk. If the church wishes to transact any further business, the regular elected Moderator can take charge and preside.

A LETTER OF DISMISSAL

To whom it may concern:

We, the Primitive Baptist Church at being in conference, do hereby certify that is a member of our church in good standing, and in fellowship with us and will be dismissed when joined to some other church of the same faith and order.

Signed by , Moderator,
This, the day of 19
....., Clerk.

MINUTE OF CONFERENCE MEETING

After divine service, conference was called.

1st. Inquired for fellowship.

2nd. Called for reference.

3rd. Publish an open door for the reception of members.

4th. Adjourn in order.

....., Moderator
....., Clerk.

Date, (Year and Month).

LETTER TO THE ASSOCIATION

To the Primitive Baptist Association, to be held with the church at
....., beginning on Friday, 19....
we, the church at send greetings:

Being in conference and in order, we have appointed our beloved brethren, viz.
....., Messengers

....., Alternate
to represent us and trust they will be received and seated in council with you. We report as follows, viz:

Meeting days Sundays and Saturday before Communion

The following members of our body are ordained minister, vis.

..... P. O
..... P. O
..... P. O

Licentiates:

..... P. O
..... P. O

Received since our last report, by Exp. By Letter
Restored, Dismissed by Letter, Excluded,
Deceased, Total number in fellowship, Contribution \$

Signed by order of the church, this day of 19....

.....
.....
.....

..... Moderator

..... Clerk

P. O.

INDEXES

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